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ENACE OF IMMORALITY IN CHURCH AND STATE

JOHN ROACH STRATON

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THE MENACE OF IMMORALITY IN CHURCH AND STATE

REV. JOHN ROACH STRATON, D.D.

BIG SISTERS' "BAL BLEU" BALL

PROTESTANT
(MRS. W. K. VANDERBILT, Chairman)

CATHOLIC
(MRS. W. K. VANDERBILT, JR., Chairman)

JEWISH
(MRS. SIDNEY CECIL BORG, Chairman)

AT THE RITZ-CARLTON HOTEL
MONDAY EVENING, MAY FIFTH
AT TEN-THIRTY O'CLOCK

"Their Help Often Proves to be the Turning Point in the Lives of Thousands of Children"
FRANKLIN CHASE HOYT, Presiding Justice of the Children's Court of the City of New York.

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CITY OF NEW YORK

FRANKLIN CHASE HOYT
PRESIDING JUSTICE

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FRANKLIN CHASE HOYT,
PRESIDING JUSTICE OF THE CHILDREN'S COURT OF THE CITY OF NEW YORK.

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THE MENACE OF IMMORALITY IN CHURCH AND STATE

Messages of Wrath and Judgment

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BY

REV. JOHN ROACH STRATON, D.D.
PASTOR OF CALVARY BAPTIST CHURCH
NEW YORK CITY

1857-
1929.

NEW YORK
GEORGE H. DORAN COMPANY

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PRINTED IN THE UNITED STATES OF AMERICA

TO THOSE MEMBERS OF

CALVARY BAPTIST CHURCH

NEW YORK

WHO HAVE SO LOYALLY AND LOVINGLY SUPPORTED THE PASTOR IN HIS STAND FOR GOD'S HOLY TRUTH AND HIS FIGHT FOR INDIVIDUAL AND SOCIAL RIGHTEOUSNESS

CONTENTS

CHAPTER		PAGE
I	What Sort of Preaching Does the Modern World Need? A Frank Introductory Message	11
II	The Capture of Christian Churches by the World, as Illustrated by the "Bal Bleu" Ball and Other Social Conditions	22
III	Slaves of Fashion: The Connection Between Women's Dress and Social Vice	38
IV	The Awful Corruption of the Modern Theater: Should Christians Attend?	51
V	Dogs Versus Babies: The Shadow of a Great Sin	77
VI	The Scarlet Stain of Sexual Impurity: Will America Go the Way of the Great Empires of the Past?	87
VII	The Re-establishment of a Right Home Life, the Mainstay of the Republic	106
VIII	The Great American Gambling Craze	119
IX	God or Mammon? A Message to the Millionaires of New York	133
X	The Rage for Rag-Time Religion	150
XI	Sabbath Observance as Social Sanity	160

CHAPTER PAGE

XII Will New York Be Destroyed If It Does Not Repent? 175

XIII Judgment Because of Pagan New Year and Peace Celebrations 185

XIV The Final Defeat of the Devil 202

XV A Real Hell for Real Sinners 214

XVI The Heavenly Home and Its Happy Inhabitants 237

ILLUSTRATIONS

Advertisement of the "Bal Bleu" Ball . *Frontispiece*

PAGE

Public Warning against Dangers of Disease from Social Sins 32

Jazz Band that Performed for a Church . . 152

The "Preacher's Strike" Cartoon 208

THE MENACE OF IMMORALITY IN CHURCH AND STATE

THE MENACE OF IMMORALITY IN CHURCH AND STATE

CHAPTER I

WHAT SORT OF PREACHING DOES THE MODERN WORLD NEED?

A FRANK INTRODUCTORY MESSAGE TO MY READERS

THE following messages are printed in response to many requests for their publication. I have allowed the local coloring to remain in the discourses, because I felt that these elements might add to the vitality of the messages, and make them more concrete and real.

I have not softened the messages, either, by "retouching" them. I have hoped that they might be more effective, if even the occasional crudities of extemporaneous speech were left in them, rather than if they were polished off to a nicer literary form. These messages were stenographically reported, and they are given here just as God gave them to the messenger,—hot from the heart. The only difference in the printed messages from the spoken form is that I have added some matter and employed some terms in some of them—*particularly those that deal with sex questions*—which could not be appropriately employed in the pulpit. The messages are very plain spoken in their discussion of the appalling vices—the rank paganism and ever widening indecencies of the modern age. If any are unduly sensitive to plain

speech about these matters, I warn them here against reading this book.

Happily, however, we are getting away from that false modesty which is not willing to talk about these evils, in order that they may be exposed and corrected, but is willing to tolerate them in guilty and shameful silence. We need to substitute the challenging tones of truth for this cowardly and prudish reserve. We need to speak out. We need knowledge of these secret enemies of our homes. These evils feed on silence and grow by stealth, and we ought to-day to tell the whole truth and not compromise with evil. "Ye shall know the truth and the truth shall make you free." As in Hosea's day, thousands and tens of thousands are being "destroyed for lack of knowledge." Men and women, boys and girls,—our children, our brothers and our sisters,—are going down. Surely it is our duty to unmask the sources of their destruction, and to seek by all honest and legitimate means to defend ourselves against these secret assailants of the sanctity of the church, the purity of the home, the good order of the state, and the very life of the nation itself.

After every war, there is a wave of immorality. We have just passed through the greatest war of all time, and we are now witnessing the widest wave of immorality in the history of the human race. Like a consuming fire, it is sweeping over the world. Only a spurious and silly optimism can deny this fact. All who really know conditions, both in Europe and America, confirm the fact.

THE FLABBINESS OF MODERN PREACHING

The overwhelming need of the hour is to unmask these devices of the adversary and to "tear down the strong-

holds of Satan." Whether in high places or in low, the warning should be sounded strong and true.

And particularly is this true in New York City. Every fad and heresy under heaven is here, and the churches, often unwarned and unrebuked, are either "sitting at ease in Zion," or stampeding after the world. Let any one who questions this assertion read carefully the facts concerning conditions and current social events discussed in the following pages.

Now it is the mission of the preacher to measure the real by the standards of the ideal, and to urge the real up nearer to the ideal. We are to lift up our eyes from the things that presently and immediately are and behold on the heights things as they may become. The preacher who merely endorses the *status quo* is but a poor exemplar either of the ancient prophets or of the Christ who called the Pharisees—the religious leaders of his day—"whited sepulchers," and who lashed the money changers from the Temple.

The church and pulpit of to-day must awake, especially in our great cities, to the imperative need for aggressive action against the entrenched evils of the age. The church of God is not a hospital to nurse sick saints into heaven. The church is rather an armory for the training of soldiers to fight for righteousness and to strive for the salvation of souls. Preachers who stand in their pulpits from Sunday to Sunday and satisfy themselves with defending denominational redoubts, spinning theological theories, propounding pious platitudes and reeling off rhetorical bouquets, when the very fires of hell are raging right at them in the slums, the palaces, and the amusement centers of the city, and when multitudes of young men and women are being swept away to eternal

destruction—preachers who do that, haven't caught the first glimmer of their real mission as prophets of God and "good soldiers of Jesus Christ."

We can imagine the pained contempt with which the stalwart and rugged Prophet of Nazareth would look upon some of our prim and precise "ministers" of to-day. Men who cannot see beyond the narrow confines of their own little parish, who "prophesy soft things," and in their smug aloofness are entirely oblivious of indulgences all around them that are sapping the very foundations of society. Men who close their eyes to the appalling evils that are destroying hundreds of people for every one their churches reach. Men whose main stock in trade is pink teas, dulcet music, and dainty ethical sermonettes,—when the Lord of Life and the Captain of our Salvation is calling for us to "endure hardness" in the battle for righteousness!

The trouble to-day with many of our churches is that we take up so much time defending our denominational trenches from each other that we have but little strength left to turn and fight the devil, who is assailing us all from the flank and rear. We need to get back to the simplicity and unity of the early church. The church of to-day is too much on the defensive, and a church on the defensive is a church without faith. Against the awful forces of sin and corruption, both in high society and in the underworld, the church—united, militant and mighty—should lift up the flag that "bears the lilies of the Lord." And in it all, the ministers must lead. It is certainly encouraging to see that some are starting definitely and strongly in that direction, and it is to be hoped that there will be no relaxation, but that the lines will be stiffened at every point, and the fight waged with

increasing vigor and aggressiveness until a final victory is won.

NEW YORK'S NEED

Especially does this flippant, pleasure-loving, Mammon-worshiping, Sabbath-breaking, sinful city of New York —like the other cities of the world—need to be stirred to the eternal truths of God. Some people to-day are so pampered and spoiled, that they do not like to hear even a discussion of these sterner truths. They want what is palatable rather than what is profitable. They are insistent that they shall be "happy," but they have very little concern that they shall be holy. They are impatient of all rebuke and warning. They would have their feelings saved at all cost and their souls saved at no cost. If the preachers are to do them any spiritual good, they demand that they shall do it like some dentists claim to pull teeth, "painlessly"! The prophet in the olden time had to complain that the people would "not hear the law of the Lord." He declared that the spoiled people "say to the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits." (Isa. 3:9-10.)

Many preachers of to-day have surrendered to this demand for "smooth things." For two generations, now, German materialistic and rationalistic philosophy has misled the theological thinking of our seminaries. The pulpits of the land, therefore, are occupied often by animated question marks rather than by fearless prophets of God. These dear brethren, in the pride of their rationalism and the exuberance of their surface optimism, are preaching a milk and water theology, when they have any theology at all. They are trying to heal the awful

cancer of human sin with soothing syrup. They are sprinkling cologne water upon the putrid iniquities of a rebellious race!

GOD NOT A MOLLYCODDLE

Because of these things, many people to-day have a mushy idea of God. If they have left any faith at all in God, they think of Him as a sort of good-natured old grandmother, spoiling and pampering the children. What the human race needs to-day, more than anything else, is a revival of the right sort of preaching. Preaching that will give God's messages rather than man's guesses to the people. The source of all the disorders of to-day, —the wars, the Bolshevism, the strife between capital and labor, the riots and the bloodshed, the vice and the crime—all of these things have come about because men have lost faith in God and His truth. And they have lost faith because the pulpit has not been upon its job. Lawlessness is rampant, because the fear of God has been lost; and the best medicine that these modern diseases could have would be the fearless proclamation of the old-fashioned teachings of the Bible. If we could hear every pulpit in the land thundering these plain truths of God's Word, and calling the people back to the great simplicities of life, it would do more to better modern conditions than all our reform measures and all the forces of our statesmanship combined! The multitude to-day, especially those in the "upper classes," need to be rebuked for their sins, and warned of the wrath to come. For God is no mollycoddle! God is the righteous Ruler of this mighty universe, and He cannot wink at iniquity. The Bible asks, "Shall not the judge of all the earth do right?" and

unless He does do right, then destruction must come upon all things.

Because New York sets the pace for all America in many ways, the preachers and the people of this great city need to be awakened to the realization of these elemental truths. Some imagine because we live in "Little Old New York," as we call her, that somehow there will be especial indulgence for us. But not so! God is no respecter of persons or places. Eternal Justice will be done, and God's righteous law and His holy will at last shall be vindicated. Whether we live in a palace on Fifth Avenue or a hovel in the slums, unless we repent and turn from our sins, we are lost.

And no mind that is true to the facts and frank with itself can deny that there is an appalling inertia, indifference, and lack of consecration within the ranks of religion here and throughout the land. The way in which the churches have lowered their standards and conformed to the world is surely sufficient proof of this. And the seriousness of the situation, so far as New York is concerned, is proved by the fact that only 30 per cent.—30 out of each hundred—of New York's teeming millions are connected with any religious organization, Protestant, Catholic, or Jewish.

At least, therefore, as remarked in one of the sermons, *the city ought to know that there is another standard—the standard of a pure church; the standard of a holy religion; the standard of a regenerate heart; the standard of victory over sin and the world, instead of weak-kneed and cowardly surrender to them!*

NEW YORK'S ELEMENTS OF STRENGTH

Having spoken thus frankly about my own city, one other word needs to be said. These messages are addressed to New Yorkers, because they were delivered originally to New York audiences; but the conditions that prevail in this city are characteristic also of other cities the world over. I have had pastorates now in Chicago, Baltimore, and other cities of our country, and the messages in this book might just as appropriately have been delivered in any American city, as in New York. The conditions considered are more acute here than elsewhere, because New York is now the largest city in the world, and she has more pressing problems arising from mixed population, great congestion, etc., than other cities; but these evil tendencies, unhappily, are prevalent everywhere. Let no reader, therefore, dismiss these evils as "belonging to New York only," and no other city plume herself on being "more righteous than thou." New York is not the only sinner to-day.

Indeed, since I have spoken so frankly in the messages themselves in rebuke of the wrong conditions in this city, I take this opportunity, in my introductory message, to say that I am not unmindful of the elements of strength and splendor in New York's life. There are here some admirable civic and social forces—a great municipal spirit. If these forces were properly molded and led aright, New York could become the moral and spiritual leader of the whole world.

There is one element of hope, too, in the situation, and that is that if New York is aroused she will move with strength and vigor for righteousness, for she does everything in a big way. There must come soon or late a re-

action from the present extremes of worldliness and immorality. There is a bigness of spirit here which compels admiration, and if we can only bring the city frankly to face the fact of her sins, to see them as they really are, and to repent and seek salvation, this giant city will send tides of righteous influences throughout the whole earth.

The element of fairness in New York's spirit has been remarkably illustrated in the way in which the great New York papers have printed large extracts from the messages published in this book. The arraignment of the city's sins is brutally frank, and yet the papers reported the sermons without modifications. Some of the messages are even rough, just as they were spoken, because New York is too big and rough to respond, or even pay any attention, to soft-pedal, kid-glove handling! While often taking issue with the preacher, I have noted in the New York papers,—both in the ranks of reporters and editors—a willingness to face the facts, and a certain respect for the honesty which prompted these homespun statements of the old truths of God's Word.

WRATH AND JUDGMENT

These messages, then, are messages of wrath and judgment. God cannot lightly pass by things as they are in the world to-day. We have had such a flood of books characterized by superficial optimism, and so many sermons designed to please, crying "Peace! Peace! when there is no peace," that I have felt ever more strongly that it would be timely to bring together a group of sermons on the shortcomings of the church and the awful sins of modern society, in the light of the sterner warn-

ings of God's Word. My only regret is that some one else who might more worthily and ably have dealt with these vitally important matters, did not speak up before I did.

Modern society needs to learn that the mere gilding of vice does not change its pernicious character. Vice is vice, whether robed in rags and practiced in a hovel, or robed in purple and practiced in a palace. I hope, therefore, that these messages will not "please." I do not wish to please. I only wish to be loyal to Christ and true to eternal Righteousness. The less the messages please the worldly-minded, the better pleased will their author be. I sincerely hope that they may arrest and arouse each one who reads, whether saint or sinner; and if, even through a first impression of opposition and anger, any heart shall be led actually to face facts as they are, until conscience shall be stirred to the enormity of modern evils, *and the greater enormity of tolerating such evils in spineless and amiable indifference,*—then I shall feel amply rewarded, fully recompensed for the heavy extra work entailed in preparing the messages for the press.

NOT ALL WRATH

Lest any reader should conclude that this preacher deals only in warnings and denunciation of sin and sinners, however, and the influence of the messages be thereby lessened, through the idea that their author is merely a professional fault-finder and captious critic, I remark that the messages in this volume were delivered, for the most part, on Sunday nights extending over about two years; and they were mixed, as they were being preached, with many other sermons which followed entirely differ-

ent lines. They are brought together in this way because, while they are separate discourses, it has been felt that there was some element of continuity and consistency in the series. Since the Sunday night congregations to which they were preached changed much in personnel from week to week, there is occasional repetition of thought or phrasing which I have allowed to remain, as usually the particular line of thought seemed to justify the repetition in a new connection.

The book is sent out, therefore, with the earnest and prayerful hope that it may accomplish some good by aiding in the tearing down of the "strongholds of Satan," by pointing sinners to the cross, and thus hastening the coming of that blessed day when our Lord Himself shall be with us again, to lift the curse of Eden, to defeat the devil, to banish the blight of sin, and to reign in justice, peace and love in the "new heavens and the new earth, wherein dwelleth righteousness."

CHAPTER II

THE CAPTURE OF CHRISTIAN CHURCHES BY THE WORLD, AS ILLUSTRATED BY THE "BAL BLEU" BALL AND OTHER SOCIAL CONDITIONS

THE word "world" is often employed in the Bible, in addition to its other meanings, to convey the idea of an evil principle or power which is ever active, which is hostile to the highest interests of the soul, and destructive of man's moral and religious life. It is the sum total of those forces which set the carnal over against the spiritual, which glorify the temporal at the expense of the eternal, and which exalt the earthly above the heavenly. Anything upon which we set our hearts, to the neglect or exclusion of God, is "worldliness." It is particularly in this sense that we need to understand the meaning of the term and to heed the warnings of God's Word about it. We need to understand that worldliness is not simply this or that little indulgence, which we tend to condemn sometimes in our young people. There is an innocent joy of life which should and does express itself in many beautiful and harmless ways; but there is also this other thing, which mars the true world and usurps the place of God in the life, and which degrades and finally destroys its devotees, and that thing is "worldliness." It is described in the Bible in very searching and comprehensive fashion, as "the lust of the flesh, the lust of the eyes

and the pride of life"; and it is declared that this thing, expressing itself in this three-fold way, "is not of the Father, but is of the world." The very essence, then, of worldliness is comprised in the three things—*sensuality, covetousness* and *vain glory.*

THE SENSUOUS VERSUS THE SPIRITUAL

When the Bible, in the verse quoted, describes worldliness as "the lust of the flesh," it is in harmony with other Scripture teaching that the flesh is naturally at enmity with the spirit. Paul declared that "the flesh lusteth against the spirit and the spirit against the flesh." There is a warfare to the death between them, and the life will finally either be dominated by the one or the other. Hence, we are solemnly warned "not to make provision for the flesh to fulfill the lusts thereof."

We will not take the time to consider that form of sensuality which expresses itself in gluttony, drunkenness, and the grosser vices of the race. There are far more subtle and dangerous forms of worldliness which lead to these grosser forms, and against which we need to be, in our age particularly, on our guard.

Take, for example, the situation as regards dancing to-day. We should not be extreme in our judgments, and yet can any one who really knows modern social conditions deny the need of strong convictions within the ranks of Christians upon this question? From the earliest time, dancing has been associated with the vices that tear down and destroy the human race. In the Bible the only sort of dancing, of which we have any record, is the dance of religious joy. This is a dance such as Miriam and David indulged in, when it is said of David,

for example, that he "danced before the Lord with all his might."

There is nothing in the Bible even remotely suggesting or justifying dancing as we know it to-day. These dances of the Bible were always simply an expression of religious joy by a man or woman, as the case might be, and never was there any dancing of the sexes together. One of the most horrible crimes in the entire Bible, a most shocking instance of human depravity and sin, occurred in connection with dancing, when John the Baptist was murdered and his head was brought in on a charger, as a reward for the dance of a lewd woman before a degenerate king.

We no longer have the simple and stately dances of a former day, and we do not enter here into a discussion as to whether they had a place or whether they were right; but beyond any question the dances of this day are an expression of degeneration in human society. These dances take their very names and movements from the lower animals, and the amazing thing about it is, that there seems to be so little conscience on this question among Christian people. That thoughtful and highly talented Englishman, Harold Begbie, in his book, "The Crisis of Morals," exclaims: "Think what it means that these filthy and lascivious dances are tolerated in private houses, and that they are laughed at and caricatured in the newspapers as though they were merely an absurdity of fashion." And even a secular newspaper, the "Times-Picayune," of New Orleans, in a recent editorial said:

"The trouble with questionable dancing is that there is nothing questionable about it—it is unquestionably bad! In the great up and down of the dance, from the very beginning of history, each periodic dip has reached

some revolting level of vulgarity that has forced a revulsion of feeling and 'blue laws.' So now, at the very outset of our comments, let us warn those who may seek to excuse the present-day spasm of dance depravity that unless there is a quick and well-ordered betterment of conditions, inaugurated from within the ranks, there is sure to be coming from outside the dancing fold a reaction that, for a generation at least, will place an indiscriminating ban upon such social enjoyments. There has been a gradual undermining of the sensitive feelings of a large element of the public, until to-day actions are tolerated and moralities accepted in connection with social functions which, until recently, would have subjected those who gave them to instant ostracism. History, broadly speaking, repeats herself; but she always does so with certain artistic variations, and the characteristic, as we see it, of the present period of dance degradation is that it attacks most virulently the very young. *It is striking at our boys and girls, our young women and men, and thus at the very roots of our future society.*"

THE "BAL-BLEU" BALL AT THE RITZ-CARLTON

What shall we say, then, of churches and church people, who not only condone but even conduct dances and balls to-day? I hold here in my hand a full page advertisement which appeared recently in our New York papers. I consider it the most remarkable advertisement ever published in America; and it proves, I believe, that at least one large section of the Christian Church has been completely captured by the world. This advertisement announces the "Bal Bleu" ball, which occurred at the Ritz-Carlton Hotel. The remarkable thing about the advertisement is that it links up the ball and the theater directly with the church,—*Protestant, Catholic and Jewish.* Under the main display head at the top of the advertisement

we have another line in large type, giving the name of a lady, who was "Chairman" for the "Protestants," another lady who was "Chairman" for the "Catholics," and a third lady who was "Chairman" for the "Jewish" section. This was a charity ball, to benefit the work of the "Big Sisters," and it is stated, in a second place in the advertisement, in very large type, that "there are three divisions of this organization—Protestant, Catholic and Jewish." *This gives the ball a distinctive religious setting.* Another line in the advertisement tells us that "the *Bal Bleu* will be marked by unusual features of entertainment contributed by Mr. Florenz Ziegfeld, Jr., from his Midnight Frolic production."

We are told further that this part of the entertainment includes "the initial appearance of the English and French stage beauties." Then the advertisement tells us that these stage beauties were "recently selected abroad," just about in the same way that an announcement would have been made if some cattle had been bought abroad and brought to this country for display purposes!

Here, then, is a complete blending together of the dance, and the most flippant and sensuous side of the theater, with the forces of religion and the people of the modern church! I have also a news account of this ball taken from the papers the day following. This account tells us how the ball went forward, with these theatrical trimmings, and at last that "Sixty Ziegfeld beauties took part in this frolic, including the nine recently brought from overseas. *Nymphs, fauns, and satyrs appeared in a Greek ballet!*" The names of the ladies who were sponsors for the different branches of the church are also given in this news story, and with them the name of one of our world-famous Baptist laymen is linked up with

the ball, because he donated, we are told, a room where was carried on "a spirited sale of tickets."

I do not wish to be unkind, but fidelity to Jesus Christ and love of His church leads me to protest most earnestly against any such mixing up of religion, with the dance and with a theater ballet, as that ball and entertainment brought about. If those ladies and gentlemen wished to do something for charity, why did they not *give* their money direct, which is the Bible method? *In this day of industrial and social discontent and unrest, because of the inequalities of life, why did they parade in this advertisement the fact that $50.00 each was paid for many of the table reservations? If these leaders of to-day will put more of their time and strength on correcting the industrial and social wrongs of the day, there would be less need of charity. What the great masses of humanity want is not charity but justice, and the part of wisdom now is to place the emphasis at that point.*

THE DANCE AND VICE

Do not those who were behind this ball know that the dance to-day is one of the main feeders of the very social ills that this money from the charity ball was designed to help? This advertisement tells us that the money derived from the ball is to "establish a permanent fund to be used in bettering the physical, mental and moral condition of children (girls especially) brought before the Children's Court." Do not these friends know that many of these children, "girls especially," who are brought before the Children's Court, are brought to their moral downfall through the degenerate dance halls of this city, where evil men ply their unholy trade of seduction and ruin?

Again and again, social reformers have given us the facts showing that an overwhelming proportion of the girls who drift into the underworld, come to that terrible life through the dance halls and the low theater. And yet these representatives of the wealth and power of New York will set, at the top of the social scale, this example of dancing, etc., which cannot fail to encourage the practice all down the line, on the part of those elements of society which are not so strong and protected as the upper classes, but which suffer terribly through the wreck and ruin wrought in the dance halls and other places of sin connected with them. I could relate, from my own experience, many concrete instances of destruction that has come to young girls through the dance halls; and yet in the face of the known conditions, these leaders of our city's social life will set the example of dancing before the people.

IF JESUS HAD ATTENDED THE "BAL BLEU" BALL?

And not only that, but the appalling thing about it is, that they have done it all in the name of religion and under religious auspices. Not only did they have this great ball, in which there was the usual display of the female form and a condition of undress that was shocking, according to any right standards, but they also introduced the ballet, which means simply that scores of young women were paid to sacrifice their modesty, in order that thereby they might entertain and please people by the display of their forms and the grace of their movements.

When we stop and think of this in the light of Jesus' love and reverence for womanhood and His effort to protect the weak and to save the erring, is it not shocking

beyond all expression that Christian men and women should be so thoughtless as to get their pleasures in this way, and that, too, in the holy name of religion and charity? I challenge any one to deny the assertion that that ball and everything connected with it was an expression of pure paganism. It sounded like ancient Rome, and not like Christian America! There was not a single Christian touch in it all.

We pray and hope for the coming again of Jesus Christ to this lost world, and the Bible teaches us to believe that He may come at any moment. *Supposing Jesus had come to New York during the progress of that ball and had walked into the ballroom at the Ritz-Carlton, what would have happened? Doubtless the first thing would have been that the ladies would have grabbed anything in sight with which to cover their exposed bodies!*

THE VIRTUE OF A FIGHT

"But," you say, "why raise any issue over these things? What good will it do?" Well, a faithful fight always does good, and all right thinking Christians should protest in most earnest and emphatic manner against the prostitution of religion by tying it up with these forces of worldliness and sin. I take this opportunity to raise the standard of God's truth and holiness in opposition to all of these things. *At least the city ought to know that there is another standard,—the standard of a pure church, the standard of a holy religion, the standard of a regenerate heart, the standard of victory over sin and the world, instead of weak-kneed and cowardly surrender to them! We Christians are here in the world to "tear down the*

strongholds of Satan," and not to effect a complete offensive and defensive alliance with him!

That ball was not right. Viewed from any proper standpoint, it was hideously wrong, and may God stir the sluggish conscience of New York and help us to a better vision, or this city will suffer not only social decay because of these things, but the righteous wrath of God will fall upon her and upon her people; and especially will it fall upon those in high places who ought to know better and who proved themselves "blind leaders of the blind" by these things!

THE DANCE AND SOCIAL DISEASES

By a striking coincidence, there appeared in the same issue of the papers that contained this display advertisement of the great ball, another display advertisement, which I also have here. It was an announcement by the United States Public Health Service and the New York City Department of Health. This announcement is signed by Dr. Rupert Blue, Surgeon General of the United States Public Health Service, and by Dr. Royal S. Copeland, Commissioner of Health, New York City. This announcement tells of the frightful conditions arising from social sins in our city and state. The announcement says that these conditions "make it necessary *to resort to heroic measures* to check the spread of certain dangerous diseases." The announcement tells us that in New York State *"270,000 men who registered in the first draft and who were not called, were suffering from these diseases."* The announcement says further, *"The conditions indicate that the vitality of the nation is imperiled."* And the announcement then tells us the blunt, appalling

truth that *"more than 60 per cent. of men are infected with these deadly diseases."* Yes, the diseases are deadly. It is said that they cause 95 per cent. of the blindness of children and 60 per cent. of the more serious surgical operations performed upon women, 75 per cent. of childless marriages, and other horrible results that strike at the very fountain of life itself and that undermine and destroy the human race.

The greatest danger point to-day is in the relationship between the sexes, under the conditions of our congested, overwrought modern life. Every great civilization of the past has decayed precisely at this point, and the danger signals, as this startling announcement from the health authorities shows, are already out for our age. Let it be said again that these are no light matters with which we are dealing. The very life of the race is at stake in these tremendous issues, and instead of rebelling against rebuke or justifying ourselves in pride and haughtiness, we need to bow in the very dust of repentance, and turn back in humility to God and His truth.

Can any one deny that there is a direct connection between the prevalence of these degraded dances to-day and the startling and terrible increase of these social diseases? Was it not the keenest of irony that in the same papers that carried the display advertisement of the "Bal Bleu" ball, with its endorsement of the whole dancing and ballet idea, there should appear also this other advertisement, warning the people against the terrible dangers that flow from a wrong relationship between the sexes? Laugh, if you will, at those who dare to sound the warning, but "God is not mocked," and His righteous laws cannot be violated with impunity. We can be in-

different to these vices in New York, and laugh at the preachers who dare to protest against them, but nevertheless our children and our children's children will have to pay the price of our folly and sin, and our disregard and violation of God's law. *New York can continue with her "cabarets," her "Bal Bleus," her "Midnight Frolics," her "imported English and French stage beauties," her bedroom plays, where the main feature is lingerie, her neglect of the church, her secularizing of the Lord's Day, her half-dressed women, and her pagan wining and dining, but she will have to pay the piper for all of these things! She will have to reap the harvest from such godless and sinful sowing. Already she is reaping the harvest in the startling fact that 60 per cent. of the men who walk her streets are infected with loathsome diseases that endanger the health and safety of every man, woman and child within her borders!*

CHURCH DANCES TO-DAY

In the face of these terrible conditions, that ought to be known to all intelligent leaders in the moral life of the community, we have the fact that many churches are now holding dances in their buildings. I have here, for example, pamphlets announcing dances in a famous Baptist Church on Manhattan Island, and churches of other denominations are holding dances constantly in their own buildings and even in down-town hotels. Oh, how far we have gone in this modern age of ours from the safe, sweet paths that our mothers and fathers followed in the light of God's holy truths! We hear from some of our churches, even on Sunday, announcements in connection with the theater, showing a practical al-

ANNOUNCEMENT

by the

UNITED STATES PUBLIC HEALTH SERVICE

and the

NEW YORK CITY DEPARTMENT OF HEALTH

Conditions existing in many cities make it necessary to resort to heroic measures to check the spread of certain dangerous diseases. Through ignorance many persons, innocently and accidentally, are exposed to a peril which spares neither infant nor adult. That peril is the venereal peril.

The exigencies of war forced this Government to face the problem frankly and courageously, and, as a result, the venereal rate in the American Army was lower than in any army in the history of the world. Yet, from the time America entered the war—April, 1917, to September, 1918—2,295,000 days of service were lost to the American Army through venereal diseases.

Of these diseases, only one-sixth were contracted after enlistment. In New York State at least 270,000 men who registered in the first draft and who were not called were suffering from venereal diseases.

Thus, the problem is and has been a problem for civilian communities. Because the problem has been ignored, the Army and Navy were seriously handicapped throughout the war. The conditions indicate that the vitality of the nation is imperiled. This is evidenced by the large percentage of adults who have venereal disease during life. Out of 770,000 males reaching maturity yearly, it is stated that 450,000 of them, or more than 60%, are infected.

This condition of affairs must not continue. Demobilization is in progress and the American fighting man must enter into his readjustment to civil life with a clean bill of health.

Our soldiers returning from overseas are coming back principally by way of New York, where these diseases are too prevalent. These men must be protected. The way to protect them is to look the evil squarely in the face and to attack it openly.

How should the problem be met?

First, by enlightening the public as to the seriousness of venereal infections.

Secondly, by immediate steps to provide prompt and effective treatment for those afflicted.

To these ends, clinics have been established at the following locations:

Manhattan

(East Side)

De Milt Dispensary, 23rd st. & Fourth ave.
Mt. Sinai Hospital, Fifth ave. & 100th st.
Beth Israel Hospital, Jefferson & Cherry sts.
Lenox Hill Hospital, Lexington ave. & 77th st.
Cornell Dispensary, First ave. & 27th st.
Good Samaritan Dispensary, Broome & Essex sts.
St. Mark's Hospital, 177-179 Second ave.
Skin and Cancer Hospital, Second ave. & 19th st.
University & Bellevue Hospital, First ave. & 26th st.
St. Bartholomew's Hospital, 215 E. 42nd st.
Flower Hospital, 63rd st. & Ave. A.
Post-Graduate Hospital, Second ave. & 20th st.
Harlem Hospital, Lenox ave. & 136th st.
Bellevue Hospital, Ft. East 26th st.
Dept. of Health Clinic, 111 E. 10th st.
Dept. of Health Clinic, Pleasant ave. & 115th st.
U. S. Public Health Service Clinic, 313 E. 19th st.
Main Clinic (Dept. of Health), 139 Centre st.

(West Side)

Vanderbilt Clinic, Amsterdam ave. & 60th st.
New York Dispensary, 24 Spring st.
West Side Dispensary, 328 W. 42nd st.
New York Hospital, 8-14 W. 16th st.
French Hospital, 450 W. 24th st.
St. Luke's Hospital, Amsterdam ave. & 113th st.
Roosevelt Hospital, Ninth ave. & 59th st.
Dept. of Health Clinic, 307 W. 33rd st.
Dept. of Health Clinic, 128 Prince st.

The Bronx

Dept. of Health Clinic (Mott Haven), 139th st. & Brook ave.

Brooklyn

Brooklyn Hospital Dispensary, De Kalb ave. & Raymond st.
Polhemus (L. I. C.) Hospital, Henry & Amity sts.
Wyckoff Heights Hospital, St. Nicholas ave. & Stanhope st.
Jewish Hospital, Classon & St. Mark's aves.
Dept. of Health Clinic, 64 Pennsylvania ave.
Dept. of Health Clinic, Fleet & Willoughby sts.
Dept. of Health Clinic, 306 S. 5th st.

Queens

Dept. of Health, 372-374 Fulton st., Jamaica.

Richmond

Dept. of Health, Bay & Elizabeth sts., Stapleton.

Rupert Blue,
Surgeon General, U. S. Public Health Service.

Royal S. Copeland
Commissioner of Health, New York City.

Advertisement (from New York "Tribune," April 28, 1919) warning public against dangers of disease from social sins. This appeared in the papers the same day as the full page advertisement of the "Bal Bleu Ball." See frontispiece.

liance with it. We see in other churches, the introduction of "theatrical stars" in the effort to attract crowds; and a short time ago, the wife of one of our preachers danced all night long. This dance must have been with other men, because surely even an "advanced" and "liberal" parson would not yet go the limit of himself attending a ball and dancing!

Imagine this woman being called upon suddenly to go to the bedside of some one who was sick! Imagine her, in her abbreviated ball gown, trying to comfort the sorrowing ones in the home, and kneeling beside the bed to prepare a soul to go out into eternity! The thought would be utterly ridiculous and laughable if it were not so tragic.

All of these things are shocking and horrible treason to Jesus and His divine and holy truth; and the time has come for a stiffening up of our moral backbones, and for a war to the death upon these insidious vices that are doing so much to paralyze the church and that are sapping the very life of modern society.

DANCING NOT NECESSARY TO "HOLD THE YOUNG PEOPLE"

"But," some one says, "ought we not to make some concessions to hold the young people? Does not the end justify the means?" *No, it does not!* and no sound, safe system of morals can be founded upon any such idle sophistry! No good can be reached by evil means, because Jesus said, "An evil tree cannot bring forth good fruit." Some say that the only way to hold the young people and to win the soldiers to the churches is to bring in dancing and theatricals and all of that. They say that we must "fight the devil with fire." But the trouble is

that the devil has more fire than we have, and he can always beat us at that game.

Wherever the church tries to capture the world by "fighting the devil with fire," she herself gets captured and scorched! The devil's specialty is fire. Furthermore, and most emphatically, *every right minded young man and woman to-day will resent the imputation that they can only be won and held to the church by pandering to the giddy and fleshly side of their natures.* No! Christianity means heroic self-renunciation, or it means nothing at all. The only way that the church can really win and hold the young, who are worth the winning, is by the beauty of holiness and the joy of service. *Not to get something upon the low level of fleshly enjoyment, but to give something upon the superb heights of the spirit, is what the true church really stands for.* The church had better have Gideon's little three hundred, if only they know how to pray and love souls and are set for the service of God and man in the spirit of self-sacrifice, than to have all of her teeming thousands of spoiled and pampered worldlians, who are compromising God's truth and dragging the white standard of Jesus Christ in the very mud and mire of self-indulgence and shame!

The Christian church must divorce itself absolutely from the sinful world. Self-sacrifice has in it far more attractive power than selfish indulgencies. God hasten the day when the leaders of our churches, and our religious forces everywhere, will come to understand this truth again, and will turn from the folly of compromising with sin and of surrendering to the world!

VICTORY OVER THE WORLD

The darkest day in the history of the Christian church was when, away back in Constantine's age, it joined hands with the temporal power for the accomplishment of its spiritual aims, and thus surrendered in part to the world. The church and the world are inherently, essentially and unavoidably antagonistic. Well does the Apostle John say that "the friendship of the world is enmity with God." The message of the Bible to us concerning worldliness and worldly people is, "Come out from among them and be ye separate, and touch not the unclean thing." (Cor. 6:17.) Christ has taught us that we are "to be in the world but not of the world." The Christian's citizenship is in heaven. We have infinitely more of dignity and greatness than those who are merely citizens of this poor, sinful, passing world.

There is a way, thank God, by which we can overcome the world, and "this is the victory that overcometh the world, even our faith." The child of God walks not by sight but by faith. He does not surrender his soul for the sake of the tawdry trumperies of the world. He refuses to strike his colors to "the world, the flesh and the devil." *He realizes that the only true happiness is found in helpfulness, and that sacrifice in service produces abiding peace and joy.*

We have before us, too, as both inspiration and comfort, the blessed truth that "the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." We look, therefore, in pity upon the poor worldlian, who is poor even though he may possess unbounded material wealth. With great serenity of soul, we pass by the thing that he clamors for, and in which he

finds his satisfaction, and we say to him that we have those "riches of the spirit" that "treasure in heaven" that abideth forever, "where neither moth nor rust corrupt and where thieves do not break through nor steal." *When all of this pageantry and pomp, this vain display of wealth and power, when all this gilt and glitter have fallen into dust forever, the child of God will just be beginning the enjoyment of those heavenly beauties and those transcendent delights which shall be ours while the years of eternity roll!* These things are worth fighting for and suffering for.

When Charles the Sixth of Austria died in 1748, he was the last of the direct male line of the House of Hapsburg, and disputes, therefore, immediately arose regarding the succession to the throne and the possessions of the House of Austria. Some time before his death, however, Charles had bound all the leading powers of Europe in a sort of agreement, called "The Pragmatic Sanction," by the terms of which, in case he should leave no son, his daughter, Maria Theresa, should become his successor. But as soon as Charles died, Frederick of Prussia, who had just ascended the Prussian throne, by a quick movement of his armies, sought to defraud Theresa of her dominions. But Queen Theresa fled into Hungary, and with all of a beautiful woman's arts of persuasion, she appealed to her Hungarian subjects to avenge her wrongs. She gathered the noblemen of Hungary in the Parliament chamber and told them the story of the perfidy of Frederick of Prussia. Her unmerited sufferings, her beauty, her tears, and, above all, the little prince—her baby boy—in her arms, stirred the resentment and kindled the ardent loyalty of the Hungarian noblemen. When she finished her plea, as one

man they snatched their swords from their scabbards, formed a circle around her, and with the blades of their weapons made over her a canopy of gleaming steel as they exclaimed, "We will die for Maria, our Queen!"

On a sterner field than this, Jesus Christ is pleading with all righteous men and women to-day to battle for Him. There is a usurper upon the throne of this world and Jesus, as the rightful Ruler, calls us to tear down the strongholds of sin and Satan, not to be conformed to the world, but to be transformed by the renewing of our minds, not to compromise with iniquity, but to rebuke evil doers. With all humility and Godly fear, we are to overcome the world with our faith, and to struggle on until that blessed day when our Savior Himself will come back again, and when "the kingdoms of this world will become the kingdom of our Lord and His Christ, and He shall reign forever and ever!"

CHAPTER III

SLAVES OF FASHION: THE CONNECTION BETWEEN WOMEN'S DRESS AND SOCIAL VICE

We cannot escape the unpleasant fact that millions of American women to-day seem to be simply fashion mad. They are nothing else but slaves to "style." There is no quarrel here with woman's instinctive desire to make herself as attractive and beautiful as possible. The trouble is with the women who make dress a fetish, and worship style as a god. They seem to think and dream of nothing on earth except new hats and dresses. And it makes no difference how extreme or hideous the styles may be, these women will have them or die. Many a girl has surrendered her soul in order to keep up with the procession of fancy dress.

And the lightning rapidity with which the styles change must give the thoughtful pause, and cause the man of limited income to nervously clutch his flabby and emaciated purse. It is a notorious fact that women's goods are higher than any other class of merchandise. There seems to be a conspiracy between the dressmakers and the merchants to change the styles as often as possible and to keep the prices up.

THE EVOLUTION OF THE BUSTLE

A few years ago when bustles were all the rage, the fastidious maiden would have laughed you to scorn had

you suggested a change; yet it was but a short time before new tendencies became operative in the style world, and the bustle began to dwindle, while, at the same time, the tops of the sleeves began to swell. The faster the bustle dwindled, the more rapidly the sleeves enlarged. The ladies stopped trying to float with a balloon attached at the back and tried them at the shoulders. The "big sleeve girl" was the idol of the hour, and the entire geography of the mysterious female costume had to be rewritten!

Then, suddenly, and without warning, either to artistic sense or exhausted pocketbook, the slave masters of fashion decreed that the big part of the sleeve must be at the bottom instead of the top. This necessitated another revolution, including the throwing away of old dresses and the purchase of new—much to the delight of dressmakers and merchants, but to the consternation of the exchequers of fathers and husbands.

Then came the "Merry Widow" bonnets, when the male half of congregations went into total eclipse, and the whole earth was full of the glory of hats as the waters cover the sea! Then, later, instead of going out at the sides like the "Merry Widows," until an umbrella dwindled into insignificance beside them, the hats ran up and toppled over into every imaginable fantastic shape. And now we have a mixture of the two styles, and every conceivable color of feather and flower has been pressed into service, until the sanctuary on Easter Sunday looks like a head-end collision between a flower garden and a poultry show!

PRICES HIGHWAY ROBBERY

The prices charged for these "creations" are simply a polite form of highway robbery. They take a piece of straw or felt, punch it up in the middle until it looks like a Texas sombrero gone to seed, and is utterly without symmetry or grace; then they stick a rooster's tail on one side and a sunflower on the other, label the whole thing "From Paris" and sell it for $40.00! At the outside limit there cannot be much over forty cents' worth of actual material in it, but it is a "creation" from Paris, and they find some one with the folly to buy it, and the greater folly to wear it.

At one time the skirts were so wide that two ladies filled a parlor, but anon, the word was passed down the line from Paris, and the hobble skirt dawned upon us with the "Standing Room Only" sign displayed. The public was much diverted with the changed steps of ladies, as they tried to walk, and with their fantastic contortions in their efforts to get on street cars and climb the stairs.

BOREALIS HOSIERY

Then, once more, the fashion masters cracked their whips, and the skirts were widened some, but at the same time the decree was sent that they should also be shortened, and the results were indeed startling. There followed an abbreviation of length that greatly gratified male curiosity with a display of color effects in shoes and hosiery that suggested at times glimpses of the Aurora Borealis!

Then came the "transparent skirt," which was one of the most brazen bids that the devil ever made for the

destruction of the modesty of American womanhood. And now, once more, in all its weird wonder, we have in our midst the hobble skirt, so that the man of humorous tendency does not have to go to the playhouse for a good laugh. All he need do is to stand on the street corner and watch the procession. One woman, slightly pigeon-toed, minces along as though she were walking on egg-shells; another, faintly slough-footed, ambles the way a raccoon paces; then comes another who, in her frantic effort to escape an automobile, has to hop across the street like a wounded jaybird, or a ham-strung frog! And I did hear of one very fat but very fashionable old lady who found it utterly impossible to negotiate the unusually high step of a street car, and who finally solved her problem by sitting down on the platform and pivoting in, greatly to the diversion of the strap-hangers and smokers on the rear end!

PITIFUL SLAVES

Why will they do it? Why is it that even Christian women, who in all other ways are sensible, will be so swept off their feet as to don such absurdities in dress that they are made ridiculous? Why do they do it? We answer it is the slavery of fashion. The shrinking of human beings from being unlike other people, and their desire to be conformed to the world. But Christians should not be conformed to the world, but rather "transformed" by the renewing of their minds.

How cruel and horrible, often, are fashion's behests! It causes the Chinese girl to so bandage and confine her feet that walking becomes living torture and even hours given to sleep are broken by bitter pain. It causes the

woman of Lake Nyassa to insert a piece of stone or metal in her upper lip, enlarging it from time to time until speaking becomes awkward and painful, and the entire lip is sometimes torn away. It drives many American women to wear uncomfortable and harmful shoes, and to lace themselves until forms are ruined and health is wrecked; and it leads other thousands to adopt the absurdest extremes of fashion, or to make an exposure of their bodies such that under right standards every sense of modesty would be shocked and every canon of womanly delicacy feel outraged.

Some women complain that the men of to-day are losing respect for them. Can you wonder at it, when they practice such folly? Other women complain that men are impure. Let them take heed that they do not unconsciously pander to the lower natures of men by the exposures to which the slave masters of fashion drive them.

EVE AND THE APPLES

Two friends some time ago were at the theater. As they looked across the expanse of gleaming shoulders, breasts and arms, one said to the other: "Jim, does not the Bible teach that after Adam and Eve ate the forbidden apple they knew that they were naked?" "Yes," replied the other, "I think so." "Well then, Jim," said the inquirer, "from appearances here, don't you think it is about time to pass the apples again?"

Do the good women of to-day, who allow themselves to conform to the degenerate fashions that are imported from Paris, really know the harm that they often do by their extreme and questionable styles of dress? If some of our ladies, when they attend the ball or theater or

walk the streets in garments that look as though they had been taken out of a nightmare, and so abbreviated as not decently to cover their forms,—if some of the ladies thus attired could see the old men and the young men turn and gaze at them, and could hear their remarks, they would understand the profound harm that they do by such thoughtlessness in the matter of dress. For the sake of being considered "smart," they help to destroy man's respect and veneration for womanhood, and thus make it easier for men to surrender to their lower passions, and drift into sin. The slavish following of foreign fashions has been an ally of vice for years, in all our cities.

A CLEAN YOUNG MAN'S CONFESSION

One of the finest things which I have seen in this entire discussion since I raised the question of woman's dress in the sermon on the "Bal Bleu" ball, came from a young college man who withholds his name, but who contributed a statement to the "Physical Culture" magazine. He writes anonymously, and, therefore, we know that he has given an honest statement. He says:

"As I have said, I am twenty-five years old, and I have kept myself as clean physically as any girl who has ever lived. Mentally I am unclean. Why? Because the women I know will not let me be clean. They are good girls, I know; tall and straight and strong, clear eyed and red cheeked, wonderfully alive and full of good health and good spirits. I know that such physically good specimens of womanhood could not have lived or thought wrongly, for they have the hall marks of clean living and clean thinking written all over them. I respect them all, but still they constitute my moral problem. Bad liter-

ature we boys can leave alone. We can select the shows we attend. Our girl friends we have no way of escaping as long as we stay in an institution that is co-educational."

Then he tells us of the struggles of a young man to keep himself pure under the conditions of to-day. He says, "First of all, there is the ever present, ever functioning sex instinct, a hand-me-down from the primitive ages when man was polygamous." Then he tells of the way in which the stories and illustrations, even in some of the high-class magazines, and the theatrical performances, etc., to-day, tend to make more difficult a young man's struggle to keep himself pure, because they keep so constantly before his mind the sex idea. Then he says, "Finally comes the thing that to most of us is the biggest stumbling block, the manner in which our women friends clothe themselves."

Then he tells how their girl friends dress with their short skirts and bare upper bodies and gauzy transparencies, so thin at times that he says if the girl has miscalculated the capacity of her skirts, it is sometimes true that "her form stands silhouetted in our bright western sun." Then he asks honestly and earnestly:

"What is a fellow going to do? We don't go around looking for these things, but we cannot help seeing them. No matter how much one may respect a girl, it is an effort for him to keep his thoughts from straying when she exposes too much of her body in the way she does. An instinct that is always ready to spring into action is usually started to function very easily, and as the instinct is psychological it seems to be the psychological element of curiosity that starts it to functioning."

CATERING TO MASCULINE CURIOSITY

This young fellow, who is writing in this fine, honest way, then makes this point, which I think is the fundamental point in the whole matter of the connection of women's dress and vice. He says plainly that the real evil in present styles is not so much the exposure as it is *the evident catering to curiosity and the emphasis upon the sex idea.* He says truly that in the case of the bathing suit or the gymnasium suit, where it is really necessary to have abbreviated garments, it is "rarely the cause of morbid thoughts among normal men." Then he says:

"It is the clothing that only half conceals the limbs and the body that is suggestive. I know from the contact that I have had with so many college boys that the sensual thing about women's dress is that which neither conceals nor discloses the body of the wearer. It is designed to show as much as society will allow, and the psychological tendency to complete in the mind the object that is imperfectly seen does the rest. It is the imagination that is called into play that does the havoc."

Then he quotes from his roommate, who was in the same struggle as this young man to keep himself pure, and who unburdened himself after a dance one night, as follows:

"Darn the way these girls dress! If they are going to wear clothes at all, why don't they wear enough to cover themselves up?"

This manly young fellow, who is evidently making a noble battle for masculine purity, then says of women whom he knows to be innocent of any real design to do wrong:

"Why should they go on dressing in a way to accentuate the sex tendency? The young man who is trying his utmost to keep himself clean for the sake of the woman he will marry sometime in the future, has trouble enough without his sisters throwing a monkeywrench into his moral machinery."

Then he adds very truly:

"The biggest moral battles that have ever been fought have been by big, two fisted, men's men who have kept themselves clean."

THE PREVALENCE OF THE SEX APPEAL

Good for this young man! He has hit the whole nail squarely on the head, and there is no answer to this experience from real life which he gives. The greatest evil in modern styles is the fact that the present tendency toward undress is so obviously for the purpose of directing attention to the sex idea. This idea is tremendously overemphasized in our modern life any way. It is fired at us from the magazines, both the pictures in them and the stories. It is literally rubbed all over us in the moving picture show and the modern theater, it screams at us from the pages of the novels of to-day, and, that no man may escape, it parades itself in the follies of woman's styles.

The true object of dress is for utility and beauty, and not for sex appeal, and it would be just as logical for men to begin to dress with an end to sex appeal as it is for the women to do so. If present tendencies continue, and we go a little further with the process of "elimination," then I suppose that in the not distant future, we will have both men and women in a state of complete

freedom from all clothing, which will finish the circle and bring us back to the point from which the savages started out.

Women are complaining to-day of the "double standard of morals," and they do right to complain; but, in Heaven's name, let them be consistent and not by their mode of dressing, their dances, and other follies unconsciously foster the very double standard of morals which they so righteously denounce. *A fossilized octogenarian, or a self-complacent mollycoddle, with ice water in his veins, may be able to look at the sights which any man can see in modern society to-day, and in the dance hold in his arms a throbbing, beautiful young woman, with almost half her body exposed, and the other half clothed largely with good intentions—such a man, I say, under these circumstances may maintain a philosophical calm, but any young fellow with red blood in his veins and the elemental forces of nature operating in him, cannot so easily do so.*

THE BIBLE TEACHING ON WOMAN'S DRESS

The really earnest-souled women of to-day need to take these things more seriously to heart. They need to heed what the Bible says upon the subject of correct dress. They need to read again, for example, I Peter, third chapter, and the third to the fourth verses, where, in referring to woman's dress, it says:

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight

of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves."

They need to read also I Timothy, second chapter, ninth and tenth verses, where it is written:

"In like manner also, that women adorn themselves in modest apparel, with quietness and sobriety; not with braided hair, or gold, or pearls, or costly array: But (which becometh women professing godliness) with good works."

The conditions in our country and in the world to-day are too tragic and serious for the very strongest and most capable elements of our society to fritter away valuable time, money, and effort on mere frivolity, when there is so much that is noble and truly constructive to challenge our attention and to invite our efforts.

I once heard one of the most famous reform workers of this city explain why she gave up low-cut gowns. She explained how she was ready to start to the theater one night in such a dress, when her little boy of five said to her, "But, mother, you are not going that way? You are not dressed." And then, with trembling voice, she told us how all the evening through, as she sat in the playhouse, she kept hearing that sweet childish voice saying, "Not dressed! Not dressed! Not dressed!" until at last with the blush of shame mantling her cheeks, and with the realization that a Christian mother should dress differently from the idle and Godless women of the world, she drew her cloak about her and went home, dressed—or rather undressed—for the last time in such a costume! And after this experience she consecrated her life fully to Jesus Christ in the holy work of help-

ing to save and lift up the wayward girls of New York. She went down into "Mulberry Bend" and other sections, and literally took those dear children out of the haunts of sin and shame. She carried them to the home which she founded for that purpose, and she has given her long and wonderful life to this blessed work. Doesn't that sound a little better for a Christian woman than the "Bal Bleu" ball?

These are tremendously serious and important things. *The most sinister and menacing figure of our modern life is the cigarette smoking, cocktail drinking, pug dog nursing, half-dressed, painted woman, who frequents the theaters, giggles at the cabarets, gambles in our drawing-rooms or sits around our hotels, with her dress cut "C" in front and "V" behind! She is a living invitation to lust, and a walking advertisement of the fact that many of our modern women have lowered their standards of life!*

A NATIONAL COSTUME

Our country, we believe, has the finest, strongest, sanest and most beautiful women on earth. May we not hope, therefore, that the day will soon come when American women will assert their independence and refuse longer to pattern after the degenerate women of Paris in their styles? Let the gifted and noble women of this age, who are rising in ever greater numbers, break this bondage, and they will serve thereby not only the forces that are making for decency, purity and health, but they will also serve the great cause of justice to womanhood at every point, for the "woman movement" of to-day is hindered by these follies. We assert our individuality and independence in other ways. Why

should we not develop in America a distinct and beautiful national costume, as did the Greeks in their age and as the Japanese people, for a modern example, have done to-day? Such a costume would not only serve the cause of common-sense and true economy, in this age of staggering high prices, but it would also serve the cause of art and beauty, by giving a wholesome and attractive substitute to take the place of the hybrid monstrosities of fashion, which are now brought from abroad to deplete our pocket-books and debase our taste!

Oh, for the sturdiness of a true independence to-day! It is glorious to see Caleb withstanding the clamor of the other spies and following the Lord only. It is glorious to see Shadrack, Meshack and Abednego, alone amid thousands of hostile people, going into the fiery furnace rather than consenting to bow down to a false God. It is magnificent to see Daniel refusing to serve his own personal interests by compliance with heathen customs, but choosing rather to open his window toward Jerusalem and praying three times a day, "as he did aforetime." That was the putting of a right fashion against a false fashion! It is glorious to see Martin Luther alone against the world, starting a new fashion of freedom and unflinchingly standing by his convictions of truth. Any fool or weakling can drift with the current, but it takes strength and heroism to breast the tide!

CHAPTER IV

THE AWFUL CORRUPTION OF THE MODERN THEATER: SHOULD CHRISTIANS ATTEND?

I BRING here no arraignment of the drama or of dramatic art. A theater of proper character and under proper control might be made an agency for great good. Personally, I have been a student and a devotee of dramatic art all my life. For years I had the privilege of teaching oratory and the interpretation of literature in one of our universities, and I recognize, therefore, the place of the drama in the scheme of human life; for this art is capable of serving the human race in high and glorious ways.

THE THEATER'S RELIGIOUS ORIGIN

The modern theater really began under Christian auspices, with the "Miracle Plays" and other Biblical themes; and even when secular plays were introduced, the theater was still largely under Christian control. In 1548 the Paris "Con-fraternity of the Trinity" built a theater, which was licensed, as they expressed it, to perform "profane pieces of lawful and honest character." But this early ideal has been abandoned in large part, and the theater to-day is following the influences and ideals of the Greek playhouse, which had its origin in the degraded revels inspired by the god of wine, Bac-

chus. The first Greek theater was simply an open space near the temple of Bacchus, where the chorus danced about the altar of the god.

Dr. Herrick Johnson, in his "History of Amusements," says:

"Dramatic representation had its origin among the Greeks with a troupe of bacchanalians in rude and boisterous songs, interspersed with dances, conducted with a high degree of licentiousness both in language and action."

This same author says further:

"Theatrical exhibitions became popular amusements among the Romans, just as they lost their stern love of virtue, yielded to luxury, and grew weak and effeminate."

Beyond any question the playhouse to-day is following its Greek rather than its Christian heredity. No one who knows conditions to-day can deny these things. The modern theater has so lowered its ideals that any advantage we might secure through it to the artistic and esthetic nature is more than counterbalanced by the harm it does to the moral and spiritual nature. It is poor wisdom to wade a river of slime and filth to secure an apple. And to have to wade through the moral mire of the modern theater is not worth the apple of "art."

THE THEATER CONDEMNED BY ITS OWN FRIENDS

The playhouse is its own worst enemy, and the most scathing criticisms of it to-day come from those who know it best and who naturally are most friendly to it. Dramatic art has just about been destroyed in the house of its friends, by the conditions that prevail in the

modern theater. In his recent book on the "Popular Theater," Mr. George Jean Nathan, after fourteen years of dramatic criticism and intimate acquaintance with the theater, its plays, and its people, is evidently so discouraged with the institution, that he seems to be practically disgusted with it. He reaches the conclusion that

"the place of the theater in the community is infinitely less the place of the university, the studio, and the art gallery, than the place of the circus, the rathskeller and the harem."

And as discriminating a mind as that of the late William Winters was also emphatically discouraged concerning the modern theater. In an article in the Philadelphia *Ledger,* sometime since, Mr. Winters said, among other very scathing things:

"The condition of the American theater at the present time, however, is in some ways peculiarly deplorable, and such as no judicious lover of dramatic art can consider without a mingled feeling of resentment and sorrow. That condition will not be improved by pusillanimous praise—the empty adulation of writers who wish to ride into prosperous popularity by celebrating the present time as the Golden Age of Everything on Earth."

The plays that are to be found upon the boards in these later times, he calls "noxious trash," "pictures of the proceedings of infatuated fools and sentimental demireps from the 'seamy side' of life." And he says again:

"The fact is that the direction of the theater has been almost entirely usurped by illiterate, unscrupulous speculators, solicitous for monetary gain and the gratification of their vanity, and under such managerial dominance, the theater, practically, has been surrendered to an un-

couth, ignorant, ill-conditioned democracy, unfit to direct anything; and intellect, judgment, and taste are invited to accept and applaud bad for good, right for wrong, filth for purity, ugliness for beauty, the manifestation of disease and decay for 'progress.' "

A JEWISH RABBI ON THE THEATER

This is all in line with what was recently said by Rabbi Stephen S. Wise, in his sermon before the Free Synagogue of New York, in which he declared that "as a business, the theater is the dirtiest business in America to-day." Dr. Wise is the Rabbi of the largest Jewish congregation of New York, and he is in a position to know what he is talking about when he speaks of the modern theater, because the "Theater Trust" is composed almost entirely of a handful of Hebrews. Dr. Wise said further:

"I carry in mind one show in particular, that I saw only last week in one of the leading theaters of the city. I am told there are a dozen shows equally as bad in the city. It was nothing less than the work of moral scavengers and filth producers. It was the product of moral leprosy. The stage was filled with half-dressed women —though no more so than the boxes of the theater itself, or the lobbies of the average hotel. It was the vulgar incarnation of impurity, spun about a display of hosiery and underwear."

Dr. Wise also arraigned the press, asserting that it does not give the public honest criticisms of the theater.

"Only last week in another city," he said, "I saw an advertisement of a former Broadway attraction It read: 'Go to the Blank Theater and see a classy, girly, jazzy

show.' Could anything be more impudently or salaciously suggestive? Why can't critics say: 'This is a disgusting, foul, salacious play'? Why should people permit newspapers to lie to them about amusements? Are the newspapers of New York going to let two or three or four men dictate what is said about the greatest of arts—men without the remotest idea of responsibility? I wish we could put some of these 'chain theater' men in chains."

"MORAL LEPROSY"

These deplorable and disgusting conditions are characteristic of the theater, as an institution. They prevail not only in New York but in all of our cities. The theater—the institution itself—as Rabbi Wise truly says, is suffering from "moral leprosy." In the report of the famous Vice Commission of Chicago, we find the following statement (on pages 246 and 248) concerning conditions as uncovered by that able and impartial Commission. The investigator, who looked into these conditions for the Commission, says in the report:

"The investigation of dance halls, cheap theaters, amusement parks and lake steamers, show that these places are surrounded by vicious dangers and temptations which result in sending many young girls into lives of immorality, professional and clandestine. The immoral influences back of the stage are very bad. I know of one case where two girls and two fellows simply shut the doors of one of the dressing rooms, and stayed there for a long while, and step by step the downfall of the girls was brought about. Many theaters have little dressing rooms, and many of the girls stay there over night. Many girls sell themselves in order to get on the stage before the public. Then they find they can make easy money. Their one idea is to get before the public."

The utmost audacity of immoral display, as Dr. Wise truly said, is often seen in what are called the "best theaters." Another investigator says:

"Some of the so-called best people in the profession are using the shimmy shake in song, dance and pantomime. Barefoot dancing with naked limbs being shown through transparent nets, abbreviated skirts, with flesh colored tights, emphasizing the form and contour of the body by effective colored lights, are all a part of the nefarious business which escapes the ban under the guise of 'art.' 'The Passing Show' appeals to the baser desire of the sexes. Even the advertising is full of nasty, dirty, ugly meaning. Posters of women partly in the nude, with boldly displayed titles such as 'Twin Beds,' 'The Virgin Widow' and 'French Frolics,' are placed in every conceivable space where they will attract men, young and old. Very often the programs in the higher grade houses contain advertising that carries a double meaning."

CORRUPTION THROUGH CARNIVALS, ETC.

Here, then, is the picture of the modern theater as drawn by its friends and by very impartial investigators. And, mind you, the foregoing scathing arraignment included the so-called "better class" theaters. When we get down to the cheap "troupes" that tour the smaller towns and cities, we find conditions that are positively nauseating! Here, for example, is an account of the experiences of the Superintendent of the New York Civic League in connection with one of the "Carnival" troupes that are now touring the country giving their carnival and theatrical shows. He says of this one which he attended:

"At the carnival just referred to they also had a most shocking, immoral 'Women's Show.' The three pretty,

but of course lewd, women came out on a platform in front of the tent in which they gave their show. Their manager, in trying to give the large number of young men there an idea of what kind of a show they would see if they would pay their 20 cents and go into the tent, made the most vile and foul hints and suggestions as to what they would see in the tent—a continual appeal to the very lowest and basest elements in human nature. The lewd women in that show performed vile 'oriental' dances and the nasty 'hoochee-koochee' dance, and went through other revolting physical contortions, intended to arouse the lower passions of the young men present. When that show was over the manager jumped up and said before the audience left: 'Say, boys, wait a minute. Can you stand anything stronger? Would you like to see the girls go the limit?' Of course many yelled: 'Yes, sure.' Then he said: 'Well, if you will pay a quarter more you can go into the back room of the tent, and see something that will stir your blood. This is the same show we give in the winter time before clubs in the cities, and get a dollar each admission. You can see it to-night for a quarter, and if after you see it you don't think you got your money's worth tell me so as you go out and I'll return your money.' "

This observer then describes the revolting and shameful indecencies which occurred in that back room. These things cannot be described here. But that show was allowed to go on several days longer, and these lewd performances were given every half hour, *including all day Sunday! Think of such a show running on Sunday!* And think of its ruinous effects on the morals and health of the young men of that town! The Superintendent of the New York Civic League, who saw these things personally, quotes facts later given him by one of the physicians of the town in which that carnival and show were given, proving that

"more than 100 young men in that town of 5,000 people contracted venereal diseases from that one carnival! Yet these young men were to be the future husbands of the pure, trusting young women of that town. What untold sorrow, pain and domestic tragedies await them!"

Can we not almost smell the sulphur of hell and see the cloven hoof of the devil in such things as these?

This is plain talk, but surely plain talk is needed, because our boys and girls are being caught, often unwarned, in these traps of the evil one. Happily we are getting away from that false modesty which is not willing to talk about such evils in order that they may be exposed and corrected, but is willing to tolerate them in guilty silence. We are now substituting the challenging tones of truth for this cowardly and prudish reserve. Surely we need the creation of a public conscience on this issue.

Through the courtesy of a newspaper friend, Rev. Dr. Robert Watson, Rev. Dr. Chas. H. Parkhurst and myself were given the opportunity of seeing the so-called play, "Aphrodite," that we might protest to the mayor against it, and seek to stop it. I sat through the entire performance as a disagreeable duty, as we wished to be able to testify at first hand concerning it.

This show is a challenge, not merely to religious convictions but to elemental decency. It is an affront to the intelligence, as well as to the moral ideals, of our citizenship. It is not "art"; it is abomination. It is not "love"; it is lust. It is the apotheosis of everything that is vile and degrading.

From beginning to end there was not a single appeal to the intellect, or even to any right or decent sentiment.

Nothing was left to the imagination. Every appeal was merely to the sensuous and the fleshly.

It was a nightmare of nude men and women, with bare-legged negro men, in addition to the white men, squirming in and out and rubbing against the practically naked white girls. It was an orgy of sensuality and shame, with men and women, in a condition of almost complete undress, hugging each other, and slobbering over each other, and lolling on couches with each other, and dancing in feigned drunken revelry together.

What possible good can come to our modern life from digging up this filth from the "Grove of Aphrodite," etc., which destroyed that ancient civilization in which it was allowed to flourish? What possible "art" or entertainment can there be in the silly cavorting of harlots and degenerates?

SMALL-POX AND IMMORALITY

Is it not a terrific arraignment of the moral torpor of our citizenship that so little is said and done about these truly horrible conditions? *And is it not amazing that Christian people should think it strange and "extreme" that a preacher should cry out against these evils that are not only corrupting the morals of our youth, but that are striking at the health and the very life of the race! What an indication of our mental and moral paralysis to-day!*

New York has seen so much of these evils and they have been tolerated so long, and patronized by church people, that I verily believe if acts of open shame were portrayed on the stage as a part of some "show," there would be only a ripple of half-amused surprise, and perhaps a mild protest or two that it was "bad form." Some

theater managers have come almost up to that point to-day, and if the public conscience lies dormant much longer, will not some one of them, more daring than the rest, go the limit of indecency? This would not be much worse, indeed, than some of the things that have been said and done already on our stage, about which there has been no great outcry of indignation. We are too self-complacent in New York in our familiarity with these things. The words of Pope apply:

> "Vice is a monster of so frightful mien,
> As to be hated needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

If it were known that, in that section of the city along Broadway and 42nd and nearby streets, men, in order that they might make money, were selling food or milk that was notoriously laden with germs of awful diseases —diseases that were destroying the bodies of the people, actually killing many of them, would such a condition be tolerated for a single day? Would there not be an active conscience over it? Would not the wisdom and the moral judgment of the community arise in hot anger and indignant protest, and stop such a diabolical traffic? But is it not even worse to tolerate conditions at the very heart of this city that wreck the spiritual bodies of our youth and destroy their moral characters? I speak not only as a Christian minister, but as a father of five children, and I say to you frankly to-day that I would rather have one of my precious boys take in the germ of small-pox, that would finally lay his cherished body in the grave, than to have him in one of our play-houses take into his moral and spiritual nature a germ of im-

purity that would lower his ideals, destroy his respect for womanhood, and cheapen his entire views of life!

THE MONEY POWER AND THE THEATER

In the light of the foregoing facts, I bring the following deliberate indictment against the modern theater as an institution. I indict it, first of all, as a covetous, Mammon-worshiping, money-seeking institution. I hold up to public scorn the defense of the theater that it exists for art. This is a false and ridiculous pretense, in the light of the known facts. The theater exists neither for art nor for the elevation of the people, primarily, but for dividends. The dollar mark is over it all. Those who conduct it have demonstrated that they will put upon the boards any play, however lecherous and indecent it may be, if only the box office receipts are enlarged. The excuse that the theater managers have made, in replying to my attack, that they "only give the public what they want," is a lie. They themselves have debauched the taste of the public, and now, for further profit, they are catering to the low ideals of their constituency, which they themselves have brought into being! They are like a doctor who makes a dope fiend by starting him with small doses of opium, and then later, when his poor, palsied victim demands his dope, the doctor excuses himself by saying, "I am only giving him what he wants!" Away with such abominable hypocrisy!

Art has been prostituted to profit in the playhouses, and the little handful of men who constitute the "Theater Trust" to-day—men who are utterly foreign to Christian ideals of life and conduct—have discovered that, by

appealing to prurient curiosity, and by catering to those elements in a community who applaud the salacious and the impure, their dividends are increased, and it is this fact which is the real secret of the decay of the modern drama and playhouse.

Never until this degrading bondage to Mammon is broken will there be any health or wholesomeness in the American theater. Think of the enormity of the crime of capitalizing the sacrifice of womanly modesty and making merchandise of the very female graces and charms that God has designed for pure and holy ends! And think of the even worse crime of condoning these evils and patronizing them! How can any institution which thus traffics in girls for gain be anything but a monstrous iniquity?

THE MORALS OF THE THEATER AND ITS PEOPLE

I indict the modern theater, again, therefore, because it appeals to the lower instincts of the race, rather than to its higher and nobler ideals. Sometimes a so-called moral or religious play is put upon the stage, but it is evidently only a bait to catch the unwary, for it is followed immediately by others utterly degrading and deplorable in their influences, plays that, through the eye and ear, do for the audience what the degraded dance does through the sense of touch. The average modern play is full of suggestion and innuendo for both eye and ear. Undress that would not be tolerated in any respectable home, even among brothers and sisters, is common on the stage. Conversation, which off the stage would make a woman unfit for decent company, and postures from which the face of modest virtue would turn in dis-

gust in any other place, are not only tolerated, but are demanded by theater managers as the popular features of the day. It was recently remarked by one who knew that in employing girls, it was not a question with the managers of "how much money they wanted but of how near naked they were willing to appear on the stage." The most popular themes in the theater of to-day are unholy love, jealousy, envy, and a broad and silly humor. And even in the midst of so-called religious plays and the grand opera, ballets and other features are often introduced which cannot fail to dull the edge of modesty and to discount the sanctity and glory of womanhood.

COMMERCIALIZING A SPOT ON CHARACTER

Furthermore, that the morals of actors and actresses are deplorably low, the statements already given and the admissions of theater people themselves amply prove. There are, I know, bright and shining exceptions to this sad truth, but they are the "exceptions that prove the rule," and they shine the brighter because of the moral blackness around them. I have all sympathy for that group of noble and gracious men and women on the modern stage whose lives do exemplify right ideals of life and conduct, and whose hearts I know, from some of the letters I have received even recently, bleed because of the shocking and shameful conditions around them. An actress said recently to one of my ministerial friends, when he asked her about conditions upon the stage, "It is hell, sir!"

Even in Edwin Booth's day, conditions were distressing. I have a friend who knew at first hand of the

incident in which Edwin Booth was asked by one of his intimate friends—his attorney—when he was "going to introduce his only daughter Edwina to the stage." Booth idolized this child. He gave her his own name, in feminine form; and at the time of the question she was just passing from girlhood into womanhood. He replied to his friend's question by saying, "I would rather put her under the sod." He followed that remark by explaining that he knew all too well the moral conditions on the stage. Since Booth's day, the stage, beyond any question, has become infinitely more commercial, sordid and immoral than it was then. The quotations already given are ample proof of this. There is one sad and striking fact that forever proves this proposition and that is that the stage is the only place where a spot upon a woman's character seems to enhance her popularity and success.

Some of the actors of to-day have had as many divorces and re-marriages as Henry VIII; and the actresses that have had a string of husbands have attained to the highest popularity. Consecutive polygamy is just as bad as simultaneous polygamy and our modern society needs to learn that truth. If concrete facts, however, are demanded to prove the evil conditions on the stage, they are easily obtained. The nastiness brought out in the Thaw trial, for example, is sufficient proof, on the basis of concrete facts.

On September 13, the New York Society for the Suppression of Vice brought to the attention of the District Attorney a play that was being produced in one of our theaters, and protested against it. In a letter to them dated September 19, the attorney replied by saying:

"I am in accord with your belief that the thing is intended to be a lewd and suggestive production, and it is deplorable that theatrical managers of this city have sunk so low as to permit such productions in their theaters."

On October 14, the Society notified the same official of still another play that was indecent, and in his reply, dated October 17, the District Attorney says:

"In my opinion, it and the other bedroom farces are a sad reflection upon the theatrical producers and upon the public. I am of the opinion that prosecutions against them would not effect the one thing which the producers deserve, which is a jail sentence, and the prosecution itself, by reason of the publicity which it would give to the plays, would probably be more harmful than efficacious."

These quotations seem to show that the officers of the law believe that the "white light" district is more and more taking the place of the old "red light" district.

It is useless, therefore, for some of the stage people and their defenders to cry out against me because I have dared to raise a voice in opposition to this awful nastiness. What all the decent actors and their friends had better do is to move promptly and with tremendous determination and aggressiveness toward righting these abominations, instead of vilifying a preacher who cries out against them. Let the stage repent and bring forth fruit meet unto repentance, and there may be some hope of its salvation!

THE THEATER'S LAWLESSNESS

I indict the modern theater, again, because it deliberately and persistently violates God's holy law concerning the Sabbath, and thereby puts itself into direct and deadly

competition with the church and Sunday school. The law of God requires, and the deepest needs of men demand, that there shall be one day in seven for rest and worship; but the modern playhouse persists in violating this law. At the last session of the New York legislature, the theater people stood and scorned those of us who were speaking in defense of the American Sabbath. Through their influence over a rotten political machine, they succeeded in putting through the iniquitous laws enabling them to open their lecherous playhouses throughout the state on Sunday, and thus to get more dirty dollars for themselves.

The Sunday theaters in New York have done more to reduce attendance at the churches and synagogues, beyond any question, than any other single force. Mr. H. W. Hicks, Superintendent of the New York Sunday School Association, states that, from the most careful estimates that can be made, there are now in New York 250,000 children of school age (that is up to 16 years old), belonging to Protestant homes, who are not in any Sunday school. He states further that if you include those who are between the ages of 16 and 24, another 200,000 would have to be added to that figure, making almost an even half million of small children and young people who are thus out of our Sunday schools. It is a very significant fact, too, that this shrinkage in Sunday school and church attendance has been contemporaneous with the opening of Sunday moving picture shows, theaters, etc. It is beyond controversy that these things are trenching in tremendously upon our Sunday schools and churches, and are doing thereby incalculable harm to the children of both sexes. Recreation and amusement have their legitimate place in the scheme of human living, but

if we are to make them a substitute for the deeper and more sacred things of life then they become a curse instead of a blessing. We are in danger of developing a superficial, flippant and thoughtless citizenship by a wrongly balanced mental and spiritual diet.

A visitor in the home of one of our members, who was studying conditions in New York, went one Sunday night to six theaters before finding one that it was possible to get into, because there were such crowds.

SCHOOL AND CHURCH VS. THEATER

New York, more and more, is substituting the theater —this sordid and sorry thing which Mr. Winters, Mr. Nathan, Dr. Wise, the States Attorney, and others have described for us—New York, I say, is substituting the degraded and silly theater for the church of the living God, even on the Lord's day. As it now exists, the theater is the devil's church, and conditions have now reached the point where it is a real question as to whether the theater or the true church of God is to mold and shape the moral ideals of the people in the future. Certainly one or the other must go down! The church and the theater have absolutely nothing in common. The theaters are not exerting an uplifting influence, nor are they accomplishing any practical work of utility or beneficence in the world. The churches, on the other hand, are the soul savers of the community; they are promoters of public education, and the foster mothers of asylums, hospitals, orphanages, charities and all other benevolent institutions. If the theater should at once be suspended forever, society would not feel the change except for the better, but if the churches should be closed

and abandoned, it would mean the wreck and ruin of our civilization within a few decades.

These considerations apply also to the relationship between the school and the moving picture business. There are in the United States 281,524 school houses (according to government statistics, 1915-1916), with 622,371 teachers.

There are in each of the two cities of New York and Chicago more moving picture houses than public school houses. If the parish schools in large cities are added to the number of public schools the picture houses will be about equal to the total of schools. Probably the number of "movies" throughout the country is at least equal to the total of all public schools.

The enrollment of children in the public schools in the United States (1916) was 20,357,687, with an attendance of 15,358,927 children from 5 to 18 years of age. The hours of school attendance weekly does not average more than 30 hours during 40 of the 52 weeks per year.

The moving pictures are open on the average about six hours daily, or 42 hours per week, 52 weeks in the year, and appeal constantly to 60,000,000 people of all ages and occasionally to another 40,000,000.

It has been estimated by the magazines of the photo play that more than the equal of the entire population of the United States attend "movies" every month.

The influence of these picture shows for recreation or play, instead of being directed to subjects that are intellectually and morally healthy, and which thus prove a stimulant and aid to the school, are usually silly, frequently false to morals, and degrading in their tendency, filling the receptive mind of youth with suggestions of

every kind of vice and crime and making light of things sacred and domestically pure.

Already the evil results of the people's abandonment of the church for the theater and the harmful trend of these educational facts are being seen in our cities. There is a condition of immorality among the children on the streets and even in the public schools that is almost unbelievable. As a pastor, in going about the streets of New York, I see on every hand—in the well-to-do and the poorer sections—groups of small boys shooting craps —gambling for money—and when I stop near to observe them, I hear them using the vilest language—not merely oaths, but the putrid speech of moral degeneration. In some of the schools there are conditions of insubordination and of gross immorality that are heart-breaking. If time permitted, I could tell you of concrete cases which I personally know, where gangs of very small boys have held up and robbed other boys of their knives, watches, etc. I know of one case where there was bad blood between two boys. One of them laid in wait for the other, behind a corner, and when the boy passed, this other boy sprang out upon him, slapped a handkerchief over his mouth, and almost choked him to death before he realized how seriously he was hurting him. When confronted later with this melodramatic act, he confessed he had gotten the idea from the movies! And thus the immorality and other evils among the school children are easily accounted for. The church and Sunday school have been neglected, and the poison of the moving picture house and cheap theaters has been poured into the minds and hearts of the rising generation. New York is beginning already to pay the price of her worldliness, her neglect of true religion, and her desertion of the church of God.

I wish to ask what the next generation will be? The old-fashioned church, with all of its short-comings and faults, did produce a stable, sweet, and wholesome home and community life; and the time is at hand when New York will have to decide whether the moral ideals of the people are to be molded and shaped by the church of the living God or by the cheap and degraded theater. The time is at hand when New York must decide whether she will follow God's teachers and preachers or a group of foreigners who control the theater business of to-day.

SHOULD CHRISTIANS ATTEND?

These considerations now bring us face to face with the practical question, should the Christian attend the modern theater? If we do attend, then beyond any question we help the theater to destroy the sanctity of the Lord's day and thus to undermine the church. Further, if we attend we help to support all of the sordid commercialism and the awful moral iniquity for which the theater stands. We help to support it by the encouragement of our presence and by the money which we pour into its coffers; and in doing that we cannot avoid the conclusion that we thus help indirectly to cause the fall of other lives. Is it not an awful thing, when we stop to think of it seriously, that some Christians will sit in a theater giggling at the display of gaudy-colored tights upon the stage, when, if they would pause a moment to think, they would realize that the spectacle before them meant the blunting of maidenly modesty and the breaking down of that womanly reserve which, at last, is the best bulwark of purity? The price of our merriment and of our enjoyment in the modern theater

is too often the virtue and the very soul of those who there entertain us. Unless the fathers of to-day are willing that their own daughters should display their persons, as the women of the stage are expected to do, then they have no right to encourage and support the theater.

Why in the name of pleasure will we give countenance to those who flagrantly and persistently violate the highest and most sacred laws of God and man, and whose names, were it not for their so-called "art," would be a by-word and a stench in the nostrils of all good people? Why will Christian men pay fancy prices and carry their wives and daughters to applaud those whose lives contravene the precepts which nurture pure and modest womanhood, and whose example, if followed by all, would plunge society into a moral quagmire within a decade? Brazen licentiates they are, often mothers of illegitimate children and scoffers at the things that are holy and pure! And yet, for the sake of so-called recreation, we help to support such women—women who stand as the very embodiment of the worst destructive tendencies of our civilization.

REPEAL OF SABBATH LAWS

Instead of any sort of coöperation, Christian men and women ought to assert themselves most vigorously and earnestly in opposition to this whole institution as it exists to-day, with its silliness and its sordidness, its bedroom plays and its salacious jokes, its sacrifice of female modesty, its worship of money, its deliberate violation of God's holy law, and its grossly immoral atmosphere. There should be at the present time, a united, determined and most aggressive movement on the part of all who

believe in righteousness, for the repeal of the pagan Sabbath laws and the closing of the playhouses on the Lord's day.

No improvement can be made in these things until public opinion crystallizes definitely, and the better elements of the community assert themselves in opposition to these abuses. So long as we are content to drift along in good-natured indifference or self-complacency, imagining all is right, when in fact all is wrong, our boys and our girls will continue to be poisoned by the filth of the modern playhouse, and our society will continue to decline in its ideals and customs.

There are two principles which should animate the Christian. The first is that of spiritual self-development to the highest possible point. We are to "grow in grace and in the knowledge of the Lord." The other great principle is service. We are thus to strive for growth and development in Christian character, in order that we may help others to find Christ as Savior, and to lead them into His great Kingdom for growth and service. Paul truly stated the Christian principle when he said, in the words of our text, "Wherefore, if meat maketh my brother to offend, I will eat no meat forever, lest I make my brother to offend." We are in a very true sense our brother's keeper, and the Christian's influence should be consecrated only to good. Now certainly the modern theater does not minister to either of those ends of growth or service.

Some tell us to-day that we "ought to help elevate the stage by patronizing good plays," but this argument is foolish in the light of present conditions. The whole theater—as an institution—smells to high heaven. Its ownership, control and methods are wrong, and as long

as it is a commercial proposition, there is not much hope of real improvement. The few good plays that are put on the boards are often merely blinds and baits, and Christian men and women ought to refuse longer to be a party to the crimes and sins of the modern playhouse.

Other forms of recreation can be found infinitely more wholesome than these, and instead of being conformed to this worldliness we ought to be transformed by the renewing of our minds that we may prove what is "that good and acceptable and perfect will of God." As our text enjoins, we ought to come out from among worldly people.

The command is, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." And the further injunction is: "Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." (Eph. 5:11-12.)

Instead of making alliances with the theater to-day and allowing it to soothe its unregenerate conscience by a fellowship with the church, a concerted, determined, and most aggressive warfare ought to be waged upon this corrupt institution; and all men and women who love God and respect His holy law, ought to unite for the closing of Sunday theaters of all sorts, and for the re-establishment of the American Sabbath, which has been one of the bulwarks of the republic. The three greatest foundation stones of our Anglo-Saxon civilization are the strength of the home, the purity of womanhood, and the sanctity of the Sabbath day, and these are the very three things that the theater most directly and constantly damages.

In facing these issues we all have a tremendous responsibility to carry, not only as Christians but as patriotic Americans. New York more and more sets the pace for all America. Mayor Ole Hanson, of Seattle, in speaking recently here of the anarchists and I. W. W. fanatics that he fought during the Seattle strike, said:

"As we traced every one of these evil rats back to his hole, we found that he came out of New York."

To even a greater degree, the same thing can be said of the moral evils that flow from the stage even in the smaller towns and cities. New York is the headquarters of the Theater Trust, and the great center from which the troupes that tour the country go out. I have had pastors from the smaller centers complain to me of the shows that were being given in their communities, like that to which Dr. Wise referred, advertised as coming "from Broadway."

NEW YORK'S NATION-WIDE INFLUENCE

The theater, centering in New York and branching out from here, in my deliberate judgment is doing more to prostitute the youth of our country and to endanger America's future than any other single force.

Certainly, as Christians, therefore, we need to beware to-day what meat we eat, lest we cause our brother to stumble!

The real secret of overcoming power in all of these things is to love Christ so well and to serve Him so actively that these false pleasures will lose their charm.

One of our young women, who has become very active in church work and soul-saving efforts, said to me re-

cently: "I have always had a conscience on the subject of going to the theater, because every time I attended, the question would come to my mind, 'Could I have invited Jesus here with me? Would I feel entirely comfortable if He were sitting by my side as my guest?' And sometimes a tingle of shame would come to my cheek because of something I was seeing or hearing on the stage; and the conviction would come to my heart that Jesus would not feel at home and that I would have felt terribly embarrassed if He had been with me as my guest." Then she added, "So, pastor, I have given it up. I have no time for those things. I have found something better to do." This young woman then expressed to the pastor her willingness to give her life to the service of Christ, as a missionary.

You have doubtless heard of the island where the sirens sang so sweetly that all who passed in ships were charmed by their music, lost control of themselves and the ship, and the vessels were thus dashed to pieces on the rocks. One vessel came near and the officer put wax in the sailors' ears, then had them bind him to the masts, and although he struggled to be free no one would release him as the sirens sang. That is one way to overcome the fascinations of the so-called popular amusements of the day. Some say, "Make hard and fast rules, and if the people break them turn them out of the church." But I am sure this is not the best solution for the problem. We can reach the highest possible to our characters only by freely desiring and doing the better things of life. In the story of the sirens, we are told that another vessel came near, and though the sirens sang their sweetest music, the sailors never turned their heads to listen. They really did not know they were near the

island, and all because they had Orpheus on board and Orpheus sang a sweeter song than the sirens ever knew. When we take Jesus on board, He will give us overcoming power against all worldliness and sin!*

* Those who are especially interested in the theater question may get a more extended discussion of the whole matter in Dr. Straton's little book on "Church Versus Stage." It contains the above address, and another address on "Will the Devil Complete the Capture of the Modern Church Through the Theater?" Correspondence between Mr. Daniel Frohman and Dr. Straton, editorial comments, etc. Price 50 cents. Published by George H. Doran Company.

CHAPTER V

DOGS VERSUS BABIES: THE SHADOW OF A GREAT SIN

THE birth of a baby is the most important event that happens on this planet. There is in it an element of exquisite pathos. It is not only the price which the dear mother pays, but there is the fact that the little stranger, without any will or choice of his own, comes from the mystery of the great unknown to be cast upon these stormy shores of time.

What occurrence of earth is comparable for a moment with this? It is an event of surpassing interest to the scientific world when a new star sweeps into view. The laying of the first cable across the ocean was acclaimed with joy by the watching continents. The completion of the first railroad marked a gigantic step forward in material progress. The first steamship to cross the ocean meant an epoch in the history of the race. But the birth even of the humblest baby is a more important event than any of these, because locked up in every child are not only infinite possibilities for human betterment, but also the great issues of eternal destiny.

Look at any baby lying in his cradle! What wonderful things are possible to him! He may become a great statesman and mold the destiny of nations; he may become a golden-tongued orator, and sway multitudes by the magic of his speech; he may become a scientist and

open to the world new discoveries of truth; he may become a philosopher and explore the highest reaches of human wisdom; he may become a poet and woo the hearts of men by the music of his verse; he may become a seer and unfold heavenly glories to the children of men; while crowning it all, whatever his career upon earth, there is before every human soul the deep perspective of eternity. What a tremendous thought, and what an infinite significance it adds to every little child!

TEST OF CIVILIZATION

To rightly estimate the value of the baby is at last the supreme test of civilization. New York needs to take this truth to heart. Many in the so-called "better classes" of our city seem to think little of babies. Instead of the beautiful picture of babies in their mothers' arms, we are treated to the spectacle, all up and down our streets, of women with puny little dogs at the ends of strings. We love dogs, but as substitutes for babies they are shameful.

A short time ago I enjoyed a bit of humor in connection with a young Sunday school worker who had recently come to this city and who did not know conditions here. The young lady was discussing with me the question of a community canvass to secure children for the Sunday school. She asked:

"Taking in a distance of a half mile each way from this church, how many small children do you think could be found?"

The pastor replied:

"Well, to be liberal in the estimate, I would say that you might find five children in that territory; but if you were looking for dogs, I would say that you would find 5,000! If we should start here a Sunday school for dogs we could undoubtedly pack it to the doors, but babies and little children are woefully scarce in the better-to-do districts of New York."

And certainly the declining birth rate among the well-to-do classes of America should give us pause. On all our "fashionable" streets, dogs are taking the place of babies. Not big, noble dogs—there might be some consolation in that!—but miserable little scraps of hair and hide, with bleary eyes, wobbly legs, pink ribbons, and, when the weather is chilly, little coats and pants upon them, as they amble along at the end of their strings!

Would not a visitor from Mars, if he had any sense of humor, laugh himself to death as he saw scores of women, with costly furs and sparkling jewels, serving in the morning hours as nurses to contemptible little canines all along our boulevards?

We could all laugh if these things did not prove the existence of social sin and the avoidance of sacred duty. The natural reaction, therefore, to it all is a feeling of deep distress and even of disgust. One can not walk out without seeing sights that produce that feeling, with women, who ought to have something better to do, holding on to strings, all up and down the streets, and silly little dogs at the other end of the strings in all sorts of postures,—some of them the most ridiculous and at times the most embarrassing to the dear ladies! The condition of our sidewalks by the middle of the forenoon each day shows the dominance of dogs. It behooves the citi-

zens of New York to protest against conditions, in the name of sanitation if for no higher reason.

SIGNS OF SOCIAL SIN

But there are higher reasons. These things are proof of social degeneration. The dog-versus-baby issue has become acute in our metropolis. Though there are many many babies in America dying from undernourishment and neglect among the poor, the so-called "better classes" of our society are avoiding the responsibility of having children, and on the other hand are spending annually, we are told, $200,000,000 for dogs! Page after page of advertisements of dogs are to be found in the fashionable women's magazines. While the babies of the poor starve and their mothers work their hands off and eat their hearts out in the hopeless task of trying to care for them better, there are many servants employed in New York, much of whose time is taken nursing and caring for dogs! Shame upon us that it is so! And is there any wonder that there is restlessness and discontent within the ranks of the poor to-day, when they see such things? There are not only dog nurses to-day, but there are dog doctors and dog hospitals and dog dressmakers and even dog cemeteries—expensive, elaborate ones, with tombstones, caretakers and all such things!

The substitution of the dog for the baby seems to be just about complete in certain social circles of New York! The pastor sometime since while walking through the park saw a woman clasp to her bosom a bow-legged, popeyed pug pup, and exclaim as she kissed him: "Come to its muzzer! Does de 'ittle tootsie-wootsie 'ove its muz-

zer!" My God—that we have come to that here in the full light of the twentieth century!

SHOCKING SILLINESS

One of the leading doctors of New York told me a personal experience he had. A friend lived just opposite him in the same apartment house. This friend had confided to him his great disappointment that there were no children in his home, and he had told the doctor frankly why there were none, and how burdened his heart had been, because of these things. There was a pet dog, however, in the home. The doctor did not see this dog for several days in the hallway of the apartment house as he usually did, and then he noticed that there seemed to be something wrong in his friend's apartment. The man appeared preoccupied and burdened. Finally he knocked on the doctor's door and said, "I wish you would come over into my apartment and see if you can help me. I cannot stand the situation any longer."

Somewhat mystified, but desiring to help, the doctor went into the apartment and was led, by his friend, back to his wife's bedroom. There he found the wife stretched across the bed; her hair disheveled, her eyes swollen from weeping, and weak because she had not eaten for several days. The doctor noticed a faint unpleasant odor in the room. Still puzzled by the situation, he turned to his friend and said, "What is the matter here?" The friend said, "Turn back the bed clothing and you will see!" The doctor turned back the covers and there, lying upon a pillow against which the woman was nestling, lay the dead dog. It had been there for days, and the woman in a spasm of grief had refused to let it be moved, until

its presence was becoming positively offensive. With a firm hand the doctor took hold of the situation and lifted the carcass of the dog up and carried it out, as the woman screamed "My baby! My baby!"

The only consolation is that if that sort are to be mothers, then we are better off with dogs than we would be with babies! But the shame and disgrace of it all!

TOO MANY BABIES AND TOO FEW

Go over to the East Side, or anywhere in the poorer sections of the city, and one finds children in such numbers that one can scarcely get along the streets for them. Children huddled in miserable holes, called "homes!" Children scantily clad, stunted in body, underfed and poorly attended, because their mothers are too driven by the struggle of life to give them the time they need. But where the "well-to-do" people live, investigation discloses the fact that there are only an average of about five babies to each mile of streets! *The very people who are best equipped for caring for children are guilty of the great sin of avoiding this responsibility. There is no greater sin on earth to-day! There are great factories running on full time in this country to supply the things that make this sin possible. If we do not turn from such iniquity must not the hot wrath of a holy God fall upon us?*

Our whole materialistic modern civilization seems to be conspiring against childhood and a true home life. Here, for example, is a letter to one of our papers from a woman who had dared to have a child in New York. This mother says:

"Dr. G. Stanley Hall, the great psychologist and defender of the child, says: 'Good parenthood, in all that noble term involves, is the supreme end of man.' Will some of your readers, preferably among landlords and property owners, tell me how this end can be attained today? How can women even dare to have children when, as the parents of the child, they become literally the outcasts among tenants? I know where applicants for rooms with even a tiny baby have been turned away without even a hearing. My own baby boy was admitted to the house where we are as a great concession. He is permitted to play in a tiny penned-off corner of the back yard, in the blaze of the sun, with weeds under foot and surrounded on two sides by brick walls. The rest of the yard is given over to the grass and flowers. No chance for the little human flower! Our country has lost thousands of its young men. Why does not the Government take up this vital problem of making it possible to provide others to take their places?"

Landlords will thus penalize one who has discharged the noblest function of womanhood by bringing a new life into the world, but they will fall over themselves to welcome to their hotels and apartment houses fancy dressed and idle women, with their little dogs! What a commentary upon our Mammon-worshiping modern life!

I well remember the impression that was made upon my own mind and heart by observations in one of the large apartment houses of this city. Every few days in the elevator three people were seen taking a little weak-eyed dog out for an airing. He was one of these little thin-skinned, short-haired mites, but little larger than a good-sized, able-bodied rat. He seemed to be a sufferer from chronic chills. They had him dressed up not only in a little suit of clothes, but also wrapped in a blanket,

and despite this he was shivering and shaking, and his bleary eyes were watery and weak. The three people, a man, a woman and the chauffeur, were there each time dancing around him and petting him and seeking to keep him quiet, as he whined the whole distance down the elevator shaft. The managers of the house never objected to any of this, but there was immediate complaint from the managers if any of the children who lived in the house made the slightest noise!

THE PLACE OF THE LITTLE CHILD

The future of the world is in the hands of the little child. How sacred is the charge! Truly did the Bishop of Ely say to the British people in a recent sermon:

"It may be that after ages will recognize in the falling birth-rate a more momentous and a more devastating calamity even than the great war; for of what use is it for a nation at infinite cost to vindicate its liberty if it *consciously and deliberately* condemns itself to be a dwindling nation and condones its own crime of national suicide? Or again, look out upon the future people in the lurid light of the knowledge which by scientific and exact inquiry we have gained as to the inheritance of disease and misery which through sensual sins is bequeathed by one generation to another. The uncleanness of the parents predestines the poor children who shall be born of them to lives poisoned and vitiated and saddened from the first."

The nation which has plenty of babies is the nation that is safe for the coming time. When childhood fails, a nation will inevitably decline; and America needs to look more to a plentiful supply of the right sort of ba-

bies—happy, well-fed, truly educated, and nourished in the fear and admonition of God—than she needs to look to armies and navies and financial power. The cradle that held Paul held a new world; the mother who nurtured Luther directed the forces of a new age; the home that produced Washington underwrote liberty for the human race.

But the most interesting and important baby ever born upon this earth was Jesus, the "Babe of Bethlehem." No royal palace sheltered the helpless head of the infant Jesus; no silken robes wrapped His tender form, yet locked up in that tiny bit of human flesh, as it lay against the lowly Mother's breast, was the whole destiny of the world.

"When Mary the Mother kissed the Child
And night on the wintry hills grew mild,
And the strange star swung from the courts of air
To serve at a manger with kings in prayer,
Then did the day of the simple kin
And the unregarded folk begin.

When Mary the Mother forgot the pain,
In the stable of rock began love's reign.
When that new light on their grave eyes broke
The oxen were glad and forgot their yoke;
And the huddled sheep in the far hill fold
Stirred in their sleep and felt no cold.

When Mary the Mother gave her breast
To the poor inn's latest and lowliest guest—
The God born out of the woman's side—
The Babe of Heaven by Earth Denied—
Then did the hurt ones cease to moan,
And the long-supplanted came to their own.

When Mary the Mother felt faint hands
Beat at her bosom with life's demands,
And naught to her were the kneeling kings,
The serving star and the half-seen wings;
Then was the little of earth made great,
And the man came back to the God's estate."

CHAPTER VI

THE SCARLET STAIN OF SEXUAL IMPURITY: WILL AMERICA GO THE WAY OF THE GREAT EMPIRES OF THE PAST?

ALL righteous human law is but the reflection of divine law, and righteous law is not arbitrary but is founded in the eternal nature of things. Twice two equals four not because it is written in the arithmetic, but it is written in the arithmetic because it is eternally true. The stars do not move in their orbits because the laws of planetary motion have been formulated by astronomers and written in their books, but the astronomers observed how the planets always acted, and their laws were written only as a human statement of these eternal facts. The Seventh Commandment is: "Thou shalt not commit adultery." (Ex. 20:14.) This law against impurity is not binding merely because Moses wrote it among the Ten Commandments, but he wrote it among the Commandments because it is eternally wrong to commit adultery.

All human governments that have laid any claim to enlightenment have recognized the righteousness of the prohibition which God has thus laid upon illicit relationships between the sexes; and either by specific laws or by established social customs, the transgression of the law of purity has been rigidly prohibited.

How shall we deal with these evils to-day? Certainly no longer by the "conspiracy of silence" which has been

such an obstacle toward progress. Parents have been criminally negligent of both their boys and girls at this important point. They have allowed their children to learn the most sacred and vital facts of human life from ignorant and corrupt sources, whereas they should have frankly told them the truths which they needed to know.

And the Christian pulpit has been negligent of its duty in not more fully and specifically warning our modern youth against the pitfalls of danger which are spread on every side to-day. The influences of religion ought to operate at this point as well as at the other important points in our human relationships. If some parents could hear the confessions that are poured into a pastor's ear, they would understand better why he so earnestly desires to warn his young people against these evils. Some parents complain if a pastor raises a voice against the popular worldly amusements of to-day, and yet those same parents never make a protest against the indecent billboards and advertisements in the papers which their children have to see. And those same parents will allow their children to go to moving picture shows, where the vilest suggestions are often given their minds; and the parents themselves will attend the theaters that are simply paralyzing the moral ideals of our youth. Away with such inconsistency!

THE ENORMITY OF COMMERCIALIZED VICE

This whole social evil, I well know, is age long. It is part of that heritage of sin which belongs to a fallen race, and it has been destructive and awful in its influences down the ages. But never until our own age have we seen this evil organized and exploited in a

large business way. Never before have we seen the passions of men capitalized for gain, and their sacred power of propagation prostituted for profit. The most awful fact of modern vice is this fact—that it is now commercialized; that it is an organized business; a nation-wide trust as it were. The significant thing, too, about these modern conditions is that men and not women are the organizers of the business and the final and largest profiters from it.

And side by side with these infamous truths is the other fact that this commercialized vice is used as a prop for corrupt politics. The powers of political iniquity entrench themselves behind these hideous forces and fatten upon the unspeakable filth of the under-world. The degraded politicians in our cities build up their machines from these ranks of infamy, and they use the blood-money which they extort in the form of graft from this infamous traffic to finance their campaigns and to entrench themselves more deeply in power.

SEGREGATION A FAILURE

Of one thing we can now be absolutely sure, and that is that so-called "segregation" of this evil is no remedy at all. Among the scientists and sociological specialists who are authorities for the statement that attempted segregation, with medical supervision, etc., tends to increase rather than decrease both the vices themselves and the diseases that flow from them, are such men as Neisser, Blaschko, Forel, Lesser, Van During, Fouernier, Musterbury and Flexner.

Flexner, for example, in his book on "Prostitution in Europe," after giving in detail the statistics proving his

contention, summarized his conclusions upon the evils of segregation by saying:

"Not only is such concentration or segregation impracticable; it is highly undesirable. Prostitution, like crime, is most dangerous and most offensive when it collects in nests. The segregation of prostitution, even if feasible, would be objectionable, precisely as the segregation of criminals would be objectionable."

The Vice Commissions of Chicago, Minneapolis, Baltimore, the western cities and other centers of population, both in the old world and the new, bear out these conclusions of the scientists, and are a unit in declaring that the segregation idea has absolutely failed.

THE HORROR OF IT ALL

We have become increasingly awake to the fact that the most awful destruction possible to humanity flows from the violation of this one of the Ten Commandments. Surely, as God told the race when He gave the law, the sins of the parents are visited upon their children "even to the third and fourth generations."

Think, for one thing, of the physical horrors which flow from the violation of God's righteous laws. I shall not shock you by going into any details about the horrible consequences of the diseases that flow from this sin. I will only give some general facts, taken from scientific and governmental authorities. Apart from the record in insanity, these authorities show that ninety-five per cent. of the blindness of children is traceable to these social diseases, and that a very large percentage of eye, ear, nose and throat diseases are traceable to the same

source. Seventy-five per cent. of certain forms of diseases of the heart, arteries, etc., and a very large percentage of tuberculosis is due to these diseases, inherited or acquired, by breaking down the resisting force of the individual and thereby making him more susceptible to these deadly germs. Between sixty and seventy-five per cent. of the cases of diseases peculiar to women, as shown by hospital statistics, are due to these diseases. Eighty per cent. of all women who die from pelvic diseases come to their end through these causes. About sixty per cent. of the surgical operations performed upon women for pelvic disorders are due to social diseases, almost all of them innocently contracted or passed down by heredity. Seventy-five per cent. of childless marriages are due to this cause, contracted usually innocently and unsuspectingly. Eighty-five per cent. of all children born from parents tainted with these diseases are either dead at birth or die soon after, or are feeble-minded, blind or crippled for life.

It is stated by authorities and experts that practically every woman leading this evil life becomes infected sooner or later. Usually it is very soon, and the deadly danger to a community from these diseases is apparent in the light of this shocking truth. A recent investigation in the city of Baltimore, for example, showed that the number of cases of these loathsome diseases was almost as large as the cases of measles, diphtheria, scarlet fever, chicken pox, small pox, tuberculosis, and *all other contagious diseases combined.*

And the health authorities both of New York City and of the nation have been warning us recently, through the public prints, that sixty per cent. of men are already infected with these awful diseases. In the light of this

truth, every father of to-day ought to see to it that the man his daughter marries is at least physically clean!

NOT A "NECESSARY EVIL"

But some say that this is a "necessary evil." There is no such thing as a necessary evil. God did not build this world that way. "Necessary evil" is a contradiction of terms. The leading scientists of the world have agreed that sexual indulgence is not necessary to the health or well-being of men. Flexner pointedly says on this question:

"Nothing is more readily susceptible of artificial stimulation than prostitution and the recourse of men to prostitutes. For example, men can be led to believe immorality necessary and wholesome. Time was when European medical men favored this view, and practice conformed without opposition to this demoralizing theory. Now, for the most part, they take precisely the opposite view. They regard masculine continence as feasible and wholesome; sexual irregularity is in consequence less generally condoned and is probably beginning to diminish."

Three hundred and fifty-eight leading physicians of the United States have signed a paper certifying that incontinence is not necessary to physical health.

Again some have said that this is a "necessary evil" to protect decent women, but investigations by the District Attorney's Office of New York disclosed the fact that crimes against women were committed in the vast majority of cases by men who were frequenters of the segregated district and not by those who did not go to such places of vice.

The church must join hands with the scientists and

teachers of to-day in leading the children of men to see that purity is the natural and normal state, and that impurity is not only unnecessary, but abnormal, abominable, and unnatural. Why do we use such a term as "fallen woman"? Fallen from what? Why do we say "fallen"? Is it not, as Mr. Harold Begbie asks, because it is instinctive and natural that all women should be upon the high plane of purity and honor? Why is it that even the most compassionate think of a fallen woman with shuddering and disgust? How is it that men, the most coarse and the most base, speak with scorn of a public woman? Is it not because, consciously or unconsciously, men see in a disreputable and bad woman the contradiction of an original ideal, the disappointment and disillusion of a natural, an inherent, and an essential passion of the soul,—namely, the passion for maternity?

According to the great authority, Forel, prostitution never became established among primitive peoples; and savage tribes designated the age at which their young men were permitted to assume paternity. All the higher tribes of monkeys even are strictly monogamous, and many species of birds are faithful to one mate season after season. Indeed, it is an interesting and important truth that *among all the lower animals, there is no female creature that can be even remotely likened to a fallen woman. Not even among the most degraded beasts of the field and forest is there a thing so perverted. You cannot find among any of the animals a search after lust in itself and for itself; and this great biological fact is a fundamental and final proof that purity is natural, while impurity is non-natural.* The church must proclaim this great truth, and thus destroy the devil's argument that the social sin is a "necessary evil."

DANGERS IN ECONOMIC CONDITIONS

We need also to recognize the fact, in connection with the increase of social sins and the diseases that go with them, that the congested conditions of our modern life increase the dangers of moral laxity; and the nerve-racking strain under which the men and women of to-day are having to work further increases the danger of relaxing the bonds of moral restraint. Especially is this true of women. The change from individual work, with personally owned tools, to corporation work, and the modern wage system, did two things to woman: First of all, it drove the poorer women out of the home, where they had always labored, and put them into the factory, the store, the office and the shop. Woman could no longer weave her cloth with the hand loom at home, when great mills were turning out the cloth at the rate of thousands of yards a day, and so she had to follow her work, just as man had done, from the home to the marts of business and trade. So it was in every field of her activity. And the growth of poverty among the masses, added to the increasing cost of living, has made woman's struggle all the more difficult, and consequently she has constantly before her the danger of being tempted by want into unchastity.

SOLD OUT FOR A PAIR OF SHOES

Jane Addams tells the touching story of a working girl who first yielded to temptation when she had become utterly discouraged because she had striven in vain for seven months to save enough money for a pair of shoes. She habitually spent two dollars a week for her

room, three dollars for her board, sixty cents a week for carfare, and she had found the forty cents remaining from her weekly wage of six dollars inadequate to do more than re-sole her old shoes twice. When the shoes became too worn to endure a third soling, and she possessed but ninety cents toward a new pair, she gave up the struggle. To use her own contemptuous phrase, as she told her story to Miss Addams, she *"sold out for a pair of shoes"!*

The folly of organized society in tolerating present conditions, is shown by the comparison between the valuation that modern business puts upon a woman's work and the valuation which the promoters of vice put upon it. After showing that the yearly earnings of the average prostitute are about $2,600—one-half of which goes to her net, that is, $1,300 per annum, or $25.00 per week, the report of the Vice Commission of Chicago says:

"This is 5 per cent. on $26,000. The average wage paid to girls in a department store is $6.00 per week, or $300 per annum. This is 5 per cent. on $6,000. In other words, a girl represents a capitalization value of $26,000 as a professional prostitute, where brains, virtue and all other good things are 'nil,' or more than four times as much as she is worth, as a factor in the industrial and social economy, where brains, intelligence, virtue and womanly charm should be worth a premium." (The Report of the Vice Commission of Chicago, p. 104.)

I can never forget how the force of this economic pressure in human life was brought home to my own heart. During my pastorate in Chicago, there was a widow and her daughter who were members of our church. The daughter was a beautiful girl of eighteen.

She and her mother both worked. The mother earned $6.00 a week and the girl $5.00, and by combining their salaries they managed to live. But I saw that dear mother lie down and die and leave that girl alone to battle with the terrific conditions of modern city life. At that time I had not given much thought to these great questions and therefore was careless of the girl's welfare. The pastor and deacons of our church did not stop to remember that, with the mother's slender wages gone, the girl would not possibly have enough to pay room-rent, clothe and feed herself and care for the other necessary expenses of her life. We were all, therefore, shocked, and greatly distressed to learn a few weeks after the mother's death, that that girl had been swept down into the terrible whirlpool of vice!

THE SINS OF "HIGH SOCIETY"

But those who fall in the humbler ranks of society are not the only sinners of to-day. A campaign of agitation and publicity ought to be conducted, not only against the crass and vulgar vices of the underworld, but also against the more refined and yet equally ruinous abominations of so-called "high society." The indulgences of men and women in such society set the pace and give the example for the city all down the line. Let all such be branded before the community for what they are. Let us sweep as a pestilence from the face of the earth the business man who lives a double life, and is thus a traitor to his home, the covetous man who makes abnormal profits by renting his property for unholy purposes, and the gay libertine who parades our streets with a smirk, ruins

defenseless girls, and then boasts of his standing in society!

Justice demands the abolition of the double standard of morals. Justice demands that men be held equally guilty with women, when they transgress God's law of chastity. It is useless for society to ostracise a girl—often a weaker personality—because she has transgressed, when the man who has ruined her is still welcomed into the best homes and is allowed to flourish as a "leader" of business and of society.

And surely New York needs the creation of a right conscience upon these tremendously important questions. We have passed laws for the abatement of commercialized vice, and have abolished the segregated district, so-called, and yet public opinion in this city has been so lax in connection with the conditions in the theaters, cabarets, and even in high social circles, that the increase in clandestine immorality is simply staggering. We have made some progress upon the surface, but at heart our modern society is rottener than it has ever been. The increasing brazenness of stage vulgarities, the increasing indecencies of women's dress, and the alarming increase of social diseases are all symptoms that prove these sad and tragic truths. It looks as though any man, especially in New York, who has money enough and social position enough, can do anything that he wishes and get off scot free with it.

THE SHONTS' CASE

Without mentioning the less notable cases, of which there have been many in recent times, think for a moment of the case of that prominent business man and

club and social favorite, whose death a short time ago brought publicity concerning his desertion of his home and his wife, and his willing of his fortune to the other woman in the case. He was the president of one of our greatest corporations, a member of the leading clubs, and a member of the church, and yet he brazenly flaunted his vices before the city's eyes, going to hotels with the other woman, driving with her through our streets, maintaining a second home where she reigned, and then, when death claimed him, he left his money to her before the world!

All of these facts about him and his life were of necessity known in the high social and business circles of this city, and yet nothing was done about it. No club expelled him, no church took any notice of these notorious wrongs, and even in connection with the funeral no moral lesson was drawn by preacher or press, but a eulogy was pronounced because of his large business services to the community. So far as New York seemed to care, this man could have violated every one of those great principles of purity and righteousness, which are the very foundation stones of all civilization, and yet New Yorkers would have done nothing about it. *That case has profoundly injured the moral tone of this community.* I have heard of young men who excused their own moral laxity by pointing to this notorious wrongdoing at the very top of the social and business scale, which has gone unrebuked by press or pulpit. If the wronged wife is finally robbed, and the other woman gets this money, will not the tendency be for every weak girl in the city to ask herself the question: "If she did these things, and got away with it, and now flourishes, why may not I?"

These, my friends, are tremendous issues. There are none more vital or important. They go to the very foundation of all stable and wholesome social life.

In the light of God's eternal truth, I wish to raise the question here, whether there are any moral standards at all now left in New York City? I have dared to raise my voice from time to time against some of the more flagrant indecencies of the city's life. I have done this not only as a minister of religion, but as a father who is trying to rear a family of five children in this city. Many have thought me extreme; many have ridiculed me; many have laughed at me; many have abused me; many have poured out the vials of their wrath in scurrilous letters and even in the public prints; but once more, despite all this, I lift up my voice in humble protest against the conditions that are winked at and accepted in our city. *They are ruinous conditions. They are the same conditions that overthrew the beauty of Athens and Rome; that made ancient Nineveh a desert, and that brought down the very fires of God on Sodom and Gomorrah.*

A BUSINESS MAN'S TESTIMONY

The only consolation I have is that I see at last some few evidences of the stirring of New York's sluggish conscience over these tremendous evils. I have here before me, for example, a most thoughtful article from a keen and well-equipped observer, printed in one of our financial magazines. This man, note you, as he himself says, is not a preacher nor a moralist, but a business man. The following extracts from his very frank and very truthful article, therefore, are the more striking and weighty. He says:

"The principal topics of conversation seem to be sex and sexuality. The jazz craze shows this excess of sexual individualism in a most virulent form. I visited one of the most famous midnight shows on Broadway the other evening. The place simply reeked with the commingled odors of cheap perfume and expensive food. One suggestive song followed another. *The dances of the performers were exactly the same as those performed for men only in 'resorts' in former years.* Not content with singing these songs on the platform, the singers formed in line, the girls sandwiched between the men, and marched around between the tables, swaying in the most suggestive manner possible. Not a single person sitting at the tables protested. In fact they all smiled their approval. And as for the 'shimmy' craze, it is worse than the jazz craze. I have seen dancing in many parts of the world. I have watched the natives dance in Algiers. I have witnessed similar performances in Constantinople, and I have been familiar with many dances in Paris, but I have never seen any dancing more lascivious than the present day 'shimmy.' Yet it is publicly danced by our so-called 'best people.' Every first-class restaurant has a space reserved for it. *Ten years ago such dancing was only tolerated in places of evil repute.* To-day it is accepted as part of our life, without a blush. The shimmy has spread from the 'dive' to the restaurant, from the restaurant even to the home. Now I am not a moralist. I am not a preacher. I am not a custodian of the public's morals. Nor have I any authority or power to change existing conditions. I am merely an onlooker. I do not visit cabarets, for I prefer to dine where I can hear my companion talk. Nor do I indulge in jazz dancing. I avoid crowds whenever it is possible. But I take notes on conditions from time to time. *The more nearly the New York woman of fashion can dress like the demimonde, the more pleased she seems to be. The women members of our best families dress as only the most brazen women of the underworld abroad would think of*

dressing. They leave nothing to the imagination. Then, too, our magazines and books reflect the general trend of mind. The most successful magazines are those filled with stories of sex. Every book on sex and sexuality is in demand. The effect of all this sex literature cannot be otherwise than bad."

THE MORAL EVILS IN THE HOTELS

This same writer then frankly and fearlessly states the fact, that all who are familiar with conditions know, namely, that many hotels and prominent apartment houses of this city are filled with women, supported by wealthy men from the outside. He says of these women:

"They dine nightly in the hotels and restaurants. Time hangs heavy on their hands. They fill the theaters, and after the performance, the cabaret is their dumping ground. *The number of these women is appalling. One of the most fashionable hotels in New York, which shelters many notable New Yorkers, including a friend of mine, also shelters no less than forty-four of these women.* I had a detective make an investigation on my own account, to ascertain these facts.

"In foreign cities certain places of amusement, for instance, are restricted to the demi-monde. *Here in New York the respectable young matron and the demi-monde dine in the same restaurants and dance on the same floor.* The very music they dance to has become corrupted. Jazz has a sensuous rhythm which is demoralizing."

This well-informed business man and thoughtful observer then gives us what, in his judgment, are the causes of this excess of sexual individualism. He says that New York is suffering from these evils because:

"All existing social barriers have been broken down. New Yorkers have no restraint of any kind. There is

no restraint of tradition, because we have no tradition. There is no restraint of religion, because we are not religious. There is no restraint of custom, of nationality, of anything. The individual is placed above everything else."

In other words, according to this well-known business man, writing in a financial magazine connected with one of our strong business firms, New York is already just about completely paganized! Coming from such a source, this is indeed a terrific indictment. No individual, no race, no city can disregard elemental decency and violate God's righteous law without finally paying the full penalty for it. Every great civilization of the past has decayed precisely at this point. Juvenal had to describe the Roman woman as:

"Lewd, petulent, and reeling ripe with wine."

When Rome's women reached that stage, the last hope for their civilization was gone; and unless we of to-day, even with all of our enlightenment, our scientific achievements and our vast wealth, come back to the paths of purity and obedience to God, the fires of judgment will burn out the very heart of our society, and all our boasted greatness will be of no avail.

"PROTECTIVE ASSOCIATION" FOR WIVES

The unholy triangle of husband, wife and lover is one of the most menacing facts of modern society. This is the well-nigh universal theme in the modern novel, magazine, and theater, and conditions have become so alarming that the women are beginning to organize in self-defense. The news dispatches of yesterday brought the

account of such an organization in one of the smaller Pennsylvanian cities. A group of sixty-six of the leading women of that community have organized for the purpose of getting the moral pedigrees of their husbands. These women propose to establish a sort of moral credit bureau, for the purpose of gathering all the requisite facts regarding each husband's conduct, keeping these facts on file at headquarters, to be submitted in a confidential manner to any woman who suspects her husband and asks his rating.

If this reported organization is bona fide, it certainly is a terrible commentary on moral conditions. It seems from one viewpoint an absurd thing, and yet there is so much of double living on the part of men to-day that unless the forces of Christianity are looked to, to re-establish a right home life, and unless the seventh commandment of God's law is obeyed, it will not be long before such steps will be taken by women everywhere.

God knows modern womanhood is guilty of much folly in the matter of indecent dressing, dancing, etc., and all of these things have tended to lower the moral standards and to destroy men's reverence and respect for womanhood, but the men of to-day deserve the condemnation which such an organization as this in Pennsylvania has passed upon them. Too long has it been the case that many men have regarded women as their legitimate prey.

And apart from this reported organization of wives, certainly the decent fathers and mothers of to-day ought to maintain a closer watch-care over their daughters, and it is a solemn duty that a father owes to his daughter to know that the man whom she is marrying is at least physically clean.

But all of our laws of eugenics, and all of our organization of wives will not solve this problem. The human heart must be changed so that it will love the things that are holy and true and will gladly obey God's righteous law. Once more at this point the disregard of religion and the decay of the churches has resulted in these colossal sins, which are endangering the very foundations of human society.

PATRIOTISM AND RELIGION BOTH AT STAKE

The pulpit, the press, the parents of our city, and every man and woman within our borders who stands for decency and who loves righteousness, ought now to bestir themselves for the tearing down of the strongholds of Satan, the reëstablishments of faith in Almighty God, and of obedience to His righteous laws. We need once more to hear the thunders of Sinai saying, "Thou shalt not commit adultery." And that applies as much to the millionaire as to the hobo! *The mere gilding of vice does not change its pernicious character. Vice is vice, whether dressed in rags and practised in a hovel, or dressed in purple and practised in a palace.*

We need to hear not only the thunders of Sinai, but we need to also hear the voice of Jesus Christ proclaiming to us His yet higher standard of ethics, when He said that even one who looked upon a woman to lust after her committed sin in his heart. We need to hold up to wrath and scorn not only those who transgress the laws of righteousness, but also those who allow purity and dignity to be soiled by loose talk and loose company: the reader and the writer of filthy books; the publishers of

obscene pictures in our newspapers; the caterers to lust in our theaters; and even those high in social and business position who disregard the sanctity of the marriage bond, which has been the glory of our Anglo-Saxon home life. However much we may excuse or pity those who have gone astray, we need to hold to the stern standards of God's righteousness. No circumstances can justify us in making light of that which, disregarded in one case, becomes a danger to all, which lost in one case means the ruin of all. And let us well know this, that if present tendencies continue, it means not only the loss of Christianity, but also the loss of civilization, the defeat of liberty, and a relapse into Barbarism.

What shall it profit us if we gain the whole world, and yet lose our own souls? Our towering office buildings, our commercial success, our beautiful boulevards and our piled up treasures of money and science and art, are all of no avail, if these noble and austere ideals of righteousness are lost, which gave us in the past a womanhood, graced with the jewel of chastity, a manhood honorable and true, a home life that was clean and wholesome, and a religion that pointed the children of men up to the shining heights of Heaven!

CHAPTER VII

THE RE-ESTABLISHMENT OF A RIGHT HOME LIFE, THE MAINSTAY OF THE REPUBLIC

THE fundamental need of human society to-day is the reëstablishment of a right home life. Out of the home, at last, flow all of the forces that make our educational system, our religion, and our society what they ought to be. The proper care of childhood and, meeting that, the reverence and love of parents by children, is set forth in the fifth commandment, and in the sixth verse of the twenty-second chapter of Proverbs. The commandment reads, "Honor thy father and thy mother, that thy days may be long in the land that the Lord thy God giveth thee" (Ex. 20:12), and the verse in Proverbs says, "Train up a child in the way he should go, and when he is old he will not depart from it." God promises all who heed these precepts, the blessing of long life. This promise applies to the modern man as much as it did to the ancient Jew. We Americans cannot expect to have, as a heritage, the goodly heights of Lebanon and the forests of Gilead, the snow-crowned summit of Mount Hermon, the beauties of the Sea of Galilee, or the picturesque wonders of the Jordan valley; and yet the obligation of parents to rear their children aright, and the obligation of children to hold in tender affection and highest honor the parents who gave them life and

nurtured their tender years, has not been diminished, but rather has grown with the passing centuries. The love of a son for a good mother, the respect of a child for a true father—these are among the holiest and most beautiful things of earthly life.

Personally, I can never get away from the debt which I owe to my own parents. My memories of my home life are altogether lovely. To me, childhood was a paradise, and the joys of youth were mixed with but little of shadow, because of a godly father and a tender and loving mother. And these home memories and influences have been the strength and inspiration of my life.

THE DANGER POINT TO-DAY

Is it not true that the greatest danger point in our society to-day is the decay of the home life of the people? We are surrendering more and more to the materialistic conditions of our modern life, and the home circle is being broken up. The family altar has decayed almost universally, and more and more we are going outside of our homes for recreation and pleasure. With multitudes of people to-day, it seems that home is the last place they want to be. When everything else has played out, they go home. For any family to really develop along wholesome and normal lines, the members of the family need to be much together. But with the father gone all day in business, and the mother also often gone all day in society and at club and theater, the unity of the home life is sadly broken up. Instead of gathering around the fireside or at the piano, as in the olden days, for loving fellowship and joyful songs, as soon as supper is over, the members of the average home to-day

scatter, far and near. The young people go to the theater, the movie, or the dance hall, or some worse place of resort, and even the mother and the father are often found leaving their homes seeking their social satisfactions elsewhere. These conditions are fundamentally harmful.

After many years of observation as a pastor in the homes of the people, I record it here as a profound conviction of my mind and heart that the modern theater and movie show have done more than any other single force to mar and destroy the holier things of human life. Especially have they harmed the home life and the children of to-day. I rejoice to see that my old friend, Dr. M. P. Boynton, of Chicago, has recently denounced these evils in most scathing terms. His denunciation is none too strong. He truly says that the average show, both in theater and movie house, appeals to the grosser lusts of the flesh and strikes at those very ideals which in the past have made the home strong and young people clean and respectful to parents.

The modern show maker thinks the public wants the wicked side of life exposed, and so he makes assault upon the fundamentals of civilization. The crook is made a joke. Stealing is funny. Swearing is entertaining. The double meaning is the end of wit. Infidelity and illicit love are the real spice of life. The silly, smoking, swearing, shocking woman is the regular fellow. The home is tame. The shop and store are drudgery. Prohibition is a calamity and drunkenness a lost virtue. The clergyman is a fool and the Church a misty memory of those funny Sunday school days. Even mother is no longer revered and father is

always a sly old rascal. God is a convenient swear word and Heaven is the biggest joke of all.

THE PERTNESS OF MODERN CHILDREN

Do we not see already on every side the evidences of the evil fruitage from this wrong sowing? The pertness of many children to-day, their sophistication, even when they are very young, and their flippant attitude toward their parents and all grown people is often shocking. The use of such expressions in connection with the father as "the Governor," and in connection with mothers as "the old lady" are distressing symptoms of wrong tendencies. Do we not, however, need to face the question whether the parents are not really the ones who should be blamed for such unfortunate conditions wherever they exist? If parents do not bring up their children in the way they should go, need they be surprised if in the after years, those children are lacking in reverence, respect, and even love for them?

When we look thoughtfully at the motherhood of to-day, how much of it can we say is really Christian? Certainly not that part of it in which wives and mothers seem to live for nothing except the vapid vanities of social life, with its selfish ambitions, its feverish haste and its disgusting and vulgar efforts at display, where the hostess tries to outdo all the past performances of her rivals. The type of mother that turns over the care of the children to the tender mercies of hired nurses and spends her time gambling for cut glass punch bowls at bridge whist parties, or attending the theater in a half-dressed condition, can surely not be called, by even any stretch of charity, a Christian mother. Such mothers

may belong to all the churches and go through all the forms of religion, but they know nothing of the real Christ, or of the meaning of His great Kingdom. Nor can they expect to command much real respect or reverence from their children.

There is a tremendous over-emphasis to-day on the frivolous side of life. These things do not make for reverence and respect for parents on the part of the children.

I heard recently of one home where the spring dressmaking campaign was on. The mother and four daughters had been engaged for some months in studying the fashion plates and reading the dress magazines, and now at last the dressmakers were on hand. Day after day the tremendous business of preparing the "purple and fine linen" for five society-struck women was in full blast. In the midst of it all, when the little daughter of six was saying her prayers one night, at the conclusion of her usual prayer, she exclaimed, "And, O Lord, make us very fashionable!" She had caught the atmosphere around her. That was a "Christian" home; yet Jesus said "take no thought what ye shall put on!"

THE HIGHER MOTHERHOOD

And when we turn even to the higher type of mother, can we claim that in all cases they are truly Christian? When we remember what Christianity really is; that it is the revelation of a new life; the impartation of a new hope; the seeking after a new Kingdom higher than the kingdom of earth, must not the conventional type of womanhood, even in its higher reaches, be said to fall below the mark? A woman who devotes herself to her

home life, who is a faithful wife, affectionate parent, who comforts her husband, and looks carefully to the well-being of her children, even before any consideration of her own happiness; who is industrious, loving, hospitable, given to good works; when we see such a type of woman to-day, must we not go further and ask in what manner does this woman differ from the good women of other nations and ages who are not and were not Christians? How is such a mother to-day superior to the pagan Roman matron, or better than the Greek mother who worshiped her gods and schooled her children in virtue? "Do not even the Publicans the same?" asked Jesus concerning these ordinary duties, and then He adds, "Be ye therefore," instituting thus once more the sharp comparison between the Publicans or the unregenerate and those who are Christians—"Be ye therefore perfect, even as your Father who is in heaven is perfect."

Must not the truly Christian mother then be something higher and greater than the ordinary "good" mother? Harold Begbie says, in this connection:—

"For, then, instead of considering the worldly futures of their children, and the good repute of the family name, and instead of making religion something laid over the surface of our lives, not something bursting from the inmost depths, these good mothers would have been inspired with enthusiasm for humanity, would have striven to make their children heroes of God. And this is the supreme difference between the good mother and the mother to whom Christ is in very deed the revelation of a new life. Not that her children may succeed in the world, but rather that they may help those who do not succeed; not that her children may be prosperous and renowned, but that the name of humanity may lose its

reproach; not that her children should keep the laws and observe the conventions of the respectable world, but that they should keep only the two great laws of Christ—love toward God and love toward men; not that her children should strive, struggle, and wrestle with the world, but that they should stand apart in the simplicities and radiating peace of wills that rest in God,—this is the passion and these are the ideals of the woman whose motherhood is consecrated, beautiful, and rendered divine by the Spirit of Christ." ("The Crisis of Morals," p. 136.)

Such a mother as this will dress modestly and live discreetly. She will inculcate true principles of chastity and virtue, both in her sons and her daughters, and thus remove the immoral stain from the world. Short of that, there is no permanent hope for the future.

Let us not be afraid, either, to exalt such an ideal of motherhood, for the other type of womanhood and motherhood has failed. It has failed before our very eyes. It is false and pagan and without passion and without beauty. It is vain and selfish and light and frivolous. The mothers of the future must be truly Christian mothers, living for the beauty of holiness and the glory of service, rather than for the emptiness of society, the vanities of dress, and the corroding indulgences of self!

THE FATHER IN THE HOME OF THE FUTURE

And with the same frankness let us ask what type of fatherhood does the rising generation need to insure its purity and growth into righteousness? Surely not the type of father who puts money and business success above every other earthly consideration, even to the neglect of his children.

While I was living in the State of Texas, there oc-

curred a tragedy that shocked the State. A young man of nineteen belonging to one of the finest families of Dallas was shot down during a drunken debauch in a house of ill-repute. His father was one of the best known men of the city and had amassed a large fortune. He stood in the darkened parlor where the body of his boy lay in a coffin. Only his pastor was there with him, as with broken-hearted agony, he stretched up his hands to heaven, and cried, "O God, if you will only give me back my boy, I will give up all the dirty dollars that I have piled up while I have been neglecting his young life!"

Equal with the responsibility of motherhood is the responsibility of Christian fatherhood in trying to right the wrong conditions of to-day, to rear a God-fearing generation, and to heal the moral sore of our modern society. *The flippant father, the slick, selfish, over-fed, luxury-loving, church-neglecting, ease-seeking biped of to-day, the man who indulges in impure stories, who is inclined to smile at sanctity and wink at evil, and who accepts immorality as a matter of course with a shrug of the shoulders, is no truly Christian father and he cannot raise a son or a daughter who will truly respect him or who will help make this world what it ought to be.*

Sometime ago as I walked toward the church for the night service, in another city, I saw a crowd of young boys gathered under the street light at the corner. Somewhat startled by the profanity and lewdness of their conversation, I stopped in the shadows just outside the circle of light and quietly listened. The conversation of those boys and young men was positively nauseating, with its profanity and its immoral filth. And as I listened and watched I saw the older boys take up a collection

and send one of the younger boys into the drug store across the way to buy cigarettes for the crowd. This was upon Sunday night, and the buying and the selling of cigarettes to a minor and on Sunday night was contrary to the law. But I saw that little lad in knee breeches make the purchase and then come out and light his cigarette with the other boys, as they continued their degrading talk. I passed on down the street, heavy at heart, and on my way, in going by the home of the boy who had purchased the cigarettes, I saw the father of the lad in the front room with his feet on a chair and a big cigar in his mouth, as he read the sporting pages of a Sunday newspaper! His little boy was going to hell in the streets of the city, without any proper restraint or direction, and he, the father, though the church bells were ringing, was sogging in laziness and self-indulgence, and almost imbecile ignorance of the harm that was being done his offspring! We cannot raise a pure race, nor can we create a righteous society with such fathers as that!

OUR COUNTRY'S STRENGTH

The time has passed for mincing words about these matters, and in the face of the terrible conditions in the world, we need to face the facts and humbly before God strive for a better ideal of life and for truer and nobler Christian living. The home life of the people is at last the hope of the Republic. If that fails, all has failed. Many are deploring to-day the decay of the church and the growth of a wrong spirit of bitterness and strife in the state; but we need to face the fact that all of these unfortunate conditions have a deeper cause, and that is the decay of the home life of the people. Unless we

strengthen our homes and build them up, and especially unless we reëstablish our family altars, and rear our children in the fear and admonition of the Lord, we must suffer the consequences.

Dr. J. Wilbur Chapman related how, a few years ago, a missionary who had been in China for twenty-five years returned home on his first furlough. He had had such a passion for his work, and such a desire to serve his Master, that he had been unwilling to leave his field of labor even for a needed rest. When he reached the shores of the home land the editor of a great newspaper sent a representative to call upon him, and told him that they wished him to travel up and down the Pacific Coast for thirty days, and then to submit to an interview. He was also told that he would be asked to tell the readers of this newspaper what impressed him most in America after his absence of a quarter of a century. Inasmuch as he was traveling as a guest of the paper, he made very careful note of the conditions with which he was confronted, and in the interview he gave most striking answers to the general question. The editor of the paper said he imagined this aged man would be impressed with the advance along scientific lines, the almost universal use of the telephone, binding the cities together, or with the fact that in his absence men had discovered the wave currents of the air and were sending their messages without the means of cables to London and back in twenty minutes, but these things were not mentioned. The missionary said, however, "When I left America twenty-five years ago the majority of Christian homes had in them family altars, and now that I have returned after so long an absence, I find that it is the rare exception to find a family altar in a so-called Christian home." And

then, speaking like a prophet, he said: "When the family altar breaks down the home is in danger, and with the home endangered, there is serious trouble ahead for the country."

Well did Dr. Chapman say:

"The influence of family worship is as lasting as Eternity. Many a boy who appears restless at the family altar has the impression made upon him which comes back to him with tremendous force afterwards, when he is out in the world and is battling with sin. Many a girl is kept from doing that which is inconsistent because of her recollection of the trembling tones used in her father's prayer, and the sound of her mother's voice in song. So many times we find ourselves drifting, and suddenly we stop as if a hand had reached out to lay hold upon us. It was impossible to drift further, and all because the hand was a memory, and the memory brought before us the time of family worship when our fathers were praying, and the very atmosphere of Heaven was round about us."

I can never forget the impression made upon me when I first visited the National Capital. My heart thrilled as I stood in the presence of the majestic Capitol Building, and saw the golden dome of the Congressional Library. As I went along the exquisite boulevards and looked upon the Treasury, the dignified and beautiful White House, the home of the President, and the other buildings of state, I thought of the greatness of our country. I thought of the Congress, the Senate and the Supreme Court, and of the mighty Army and Navy behind it all; and I said, "Here is the strength and power of our great Republic."

But a few days later I went down into old Virginia and visited a country home. I saw there, a self-reliant

and successful farmer—independent, sturdy and true. I saw him going with joy and skill about the duties of his daily task. I saw his noble wife, busy with her household work, singing through the long day, and brooding over her children with a true mother's love. I saw the shadows of night gather around that home, and darkness fall with its holy peace. I saw that mother and father gather the children about the open fireplace, and then I saw the father—the high priest in the home!—take down the old family Bible, reverently read from the Word of God, and lift up his voice in prayer for the Divine blessing upon them all. And as I looked upon that scene of parental responsibility and domestic strength, I said, "No, I was mistaken on my visit to Washington!" Forgotten was the vision of the marble Capitol and the greatness of the Army and Navy; and I said, "Here, here in the homes of the people are the hope and strength of the Republic!"

And even here in New York, while we cannot have such conditions as those that surround country homes, we can, nevertheless, have true homes with family altars . . . where love reigns, and respect and reverence for parents bring down the blessings of God. A house is not a home. Home is a spiritual fact; home is an atmosphere. One poor room—the humblest tenement in this city—may be a true home if only the right spirit is there. And any man and woman who builds such a home will not only receive the blessings of Almighty God, but they will have the consolation also of knowing that they are serving their country in high and holy ways and doing the noblest work this world will know until it is transformed into the Paradise of God!

"Nor need we power or splendor,
Wide hall or lordly dome;
The good, the true, the tender,
These form the wealth of home."

CHAPTER VIII

THE GREAT AMERICAN GAMBLING CRAZE

GAMBLING is one of the oldest vices of the human race. In the pictures of dice-throwing among the ancient Egyptians and the records of casting lots among the early Chaldeans we find the evidences of this sin there at the very dawn of history. Tacitus tells us that not only among the early Romans, but among the primitive peoples whom they conquered, this vice flourished, and human sin is seen at its blackest when we behold men gambling for the garments of the Son of God, even at the foot of the Cross.

The story of Samson is a pathetic and striking illustration of a strong and noble man who came to his fall through gambling. His wager over his riddle of the honey in the carcass of the lion he had killed, his dishonesty in robbing others to get means for paying his gambling debts, the infamy of his own life in betraying him in connection with his bet, are all characteristic of gambling and gamblers in every age.

THE EVILS OF GAMBLING

Gambling is a practice evil in itself, because it is born of avarice—the desire to get something for nothing, and that, too, at another's expense. It is the staking or winning of property upon mere hazard, and it is the vice

detestable, because selfishness is its sire, and avarice its dam. It has not one single redeeming trait in it; it has not one generous impulse behind it, not one beneficent result from it. It honeycombs the soul with the basest of passions. It is a vice whose root is greed, whose trunk is cruelty, and whose fruit is ruin to mind and soul.

Gambling is an evil because it undermines self-reliance by leading its devotees to depend for success upon luck and fortune instead of upon courage and self-reliant effort. This means defeat and despair at last, because fortune is fickle and luck will turn. The wisdom of all ages has so taught. Confucius says: "The wheel of fortune turns incessantly around; and who can say within himself, 'I shall to-day be uppermost'?" Seneca declares: "Whatever fortune has raised to a height she has raised only that it may fall." Horace says:

> "Curst is the wretch enslaved to such a vice,
> Who ventures life and soul upon the dice."

Pope phrases it:

> "Who thinks that fortune cannot change her mind,
> Prepares a dreadful jest for all mankind."

When luck has thus turned on one who gambles, it leaves him utterly without resource, for, having habituated himself to depending upon luck and chance, when that fails him he has not the strength of character to win out success by his own efforts, and so goes down to failure and despair. An editorial in "The Saturday Evening Post" sometime ago said:

"To have his swing in Wall Street is the consuming desire of every man with the money craze in his blood

and brain, yet most of the 'ex-kings of Wall Street' died poor unless they had other sources of income; their living successors dare not try to retire by converting their holdings into cash. Outside of Wall Street the final experiences of thousands of envied men have been similarly bad. An ex-millionaire, once supposed to be the shrewdest of the shrewd, is keeping a cheap restaurant in Boston; another is an object of charity in Chicago, and many monetary meteors, to whose names 'Lucky' was prefixed a few years ago, would exchange all their luck that remains for a permanent assurance against the wolf at the door."

John E. Madden, who has made a million dollars out of horseracing, says that defeat and nothing but defeat awaits the bettor on cards or horses; and of all the fools, he says, the biggest is the man who bets on "a sure thing." Madden has followed the business for a quarter of a century, and says: "I quit betting years ago, and if I ever bet again, it will be because the disease has gotten the better of my business judgment."

Gambling is an evil because it leads to many other forms of vice. Its feverish excitement diseases the mind, corrupts the imagination, weakens the will, prostitutes the affections, and thus utterly unfits one for the serious and noble duties of life. It breaks up the home-life by undermining habits of domestic constancy and affection. Its excitement of the senses develops the desire for intoxicating liquors, because when the super-excitements at intervals subside their victim cannot bear the gloom of the reaction, and by drugs or liquor winds up his system to the glowing point again. When the double fires of dice and brandy blaze beneath a man he will soon be consumed. If gamblers are found who do not drink they are more noticeable because exceptions. It is

for these reasons that the gambling den, the brothel and the saloon are always connected.

That these unfortunate tendencies actually fructify in evil deeds is amply proved by facts. The shocking disclosures here in New York, in connection with the Becker murder case, prove them all. The late Anthony Comstock, when he was president of the Society for the Suppression of Vice in New York, made this statement:

"In one year we kept in the office of the society a scrapbook, into which we entered the names of those who had become either thieves, defaulters, embezzlers, forgers or suicides. It shows that 128 persons were either shot or stabbed over gaming tables; six attempted suicide; twenty-four committed suicide; sixty persons were murdered in cold blood, while two were driven insane. Ninety-eight youths were ruined by gambling and betting upon horseracing. Among the crimes committed to get money to deposit in these plague sports were two burglaries, eighteen forgeries, eighty-five embezzlements, while thirty-two persons, holding positions of trust in banks and other places of mercantile life, absconded. These embezzlements, defalcations and robberies amounted to nearly three million dollars. This is the record of gambling for one year."

SOCIETY GAMBLING

When we speak of gambling to-day, we do not mean merely the professional gamester, who makes his living by fastening himself like a parasite on the body of society. Some of the worst gambling in our country to-day is done in the drawing-rooms of elegant homes. The creation of a strong public sentiment is urgently needed at this point, for the mere gilding of such a vice does not change its pernicious nature. The society woman

who plays the game of chance for a cut-glass punch bowl is just as much and as truly a gambler as is the negro who shoots his craps in the back alley, because the motive inspiring each of them is identical—the desire to get something for nothing in a game of chance.

A woman came home and showed her husband a beautiful vase. "Just look what I won at the card party! Isn't it lovely?" she exclaimed. Whereupon the husband with a grin took a large roll of bills from his pocket and said: "Just look what I won on the races!" The wife staggered against a chair to support herself as she exclaimed: "Oh! husband, do you gamble?"

Rev. Dr. Wm. R. Huntington, of Grace Church, New York, when preaching the annual sermon to the New England Society some years ago, discussed the obligations which the early Puritans had left to their descendants. The speaker touched especially upon the question of games of chance, saying:

"Is it possible that leaders of society lend themselves to the encouraging of amusements forbidden by the very law of the land? Is it true, that hostesses of our higher circles let youths depart in poverty from drawing-rooms to which the hostesses themselves have invited them? Is it true that young women exhibit with pride jewels bought out of the profits of the gaming table? What use is the raiding of poolrooms and the like, if such things as these go on behind closed doors which detectives dare not enter? I have drawn illustrations from the lives of women. Why? Because men are largely what women make them."

Playing among women has gone on and on from the putting up of simple "prizes" a few years ago in "card

parties," to out and out gambling for money, as every one conversant with our modern life well knows.

STOCK MARKET GAMBLING

Again, there are numbers of men in our modern business life who would resent it if they were called gamblers, yet they are responsible also, in part, for the prevalence of this vice to-day. Plain statements are needed about these things, for multitudes of young men are rushing on to their ruin and encouraged by the example of those sometimes high in the business circles around them. The man who thus plays the stock market or who puts up money on the contingency of the rise or fall of the prices of commodities, like cotton, wheat, etc., is a gambler, even more destructive in influence than the blackleg who bets upon the horses or who plays in a professional poker game. These higher types of the vice are even more destructive than the grosser types, because they robe the hideous form of chance in the garment of respectability and by their example and influence breed a contagion for gambling on the smaller scale.

Because of these things, we have seen gambling increase in our country in recent years until there is at the present time a perfect epidemic of the vice. It extends all the way from the small boy flipping his pennies for "keeps," up through the playing of the races, and the society gambling, already discussed, to the gigantic operations in the field of "high finance," where the stock market is exploited for unearned gain, and great railway systems are looted by millionaire adventurers.

It was highly significant that when the policemen went on strike in Boston and the bonds of restraint were thus

loosened, immediately the streets were filled with men gambling. William T. Jerome, when District Attorney of New York County, made a vigorous arraignment of these evils, in which he said:

"When I went into the gambling houses in this city and found there a principal of a great public school playing faro; when I found the I.O.U.'s of officers of the United States army for sums they could not afford to lose and support their families; when it came to my ears that embezzlements and crimes of the character of larceny were committed as a result of losses in gambling, I became convinced that the gambling house, or open gambling, was a very serious evil."

Of all the forms which the vice of gambling takes, perhaps that at the race course is the most vicious and disreputable. It gathers everywhere a class of men and women more degraded, if possible, and more dangerous to the entire community even than those who assemble before the prize ring. It is defended by some, on the ground that it encourages the development of good horses, but for every horse which the race track develops it destroys the moral characters of a thousand men and women.

WAR STAMP GAMBLING

One of the most insidious and dangerous forms which this gambling craze in our country has ever taken is the prostitution of patriotism before the altars of chance in connection with war charities and the marketing of war savings stamps.

The "block parties" which were held not only in New York but throughout the country, to raise funds for war charities, frequently featured lottery schemes that were

nothing else than camouflaged gambling devices, and the fact that children participated largely in these events made them all the more dangerous.

And what shall we say about the War Savings Stamp gambling? It is a thing almost incredible, yet it is true, that on City Hall Square, in front of the Public Library on Fifth Avenue, and at other points in our city, regular roulette wheels were set up in New York City during the War Savings Stamp drive, and those who had them in charge openly and brazenly violated the laws of the State and Nation by selling lottery tickets in connection with the war stamps, so that the one who held the lucky number, when the wheel was turned, would receive sums many times larger than the stake of twenty-five cents, fifty cents or one dollar put up for the tickets.

I have a picture, taken from one of our newspapers, of the wheel which was erected at Forty-second Street and Fifth Avenue. It shows a large wheel with a young man standing beside it, exhorting the crowd to take chances, and another young man with him to assist in the operation.

It was announced that "For fifty cents a chance a player can win $30 in war stamps if he holds the lucky number." The game attracted great crowds, and stamp salesmen, serving as volunteer "barkers," kept the crowd in good humor and appealed for players. People of all ages and both sexes were swept away by this gambling craze, and the harm done, particularly to boys and girls, can never be estimated, for when once the gambling fever gets into the blood it is hard ever to get it out again.

Not only in New York, but in many other cities and towns of our State, and in other States, these nefarious practices have been resorted to. In some cities, in ad-

dition to the regular prize, special prizes were offered by outsiders to the holders of the lucky number. In one city there was one of these special prizes of $1,000 offered, and the result was that the whole community went wild on the gambling craze. While the tickets were being sold, we are told that girls and boys went up and down the streets with the tickets exclaiming, "Take a chance! take a chance!" Not "Buy a stamp" but "Take a chance." It was an out and out appeal to the gambling spirit instead of the patriotic spirit. These things are an outrage upon public decency and American patriotism. I cite these instances as illustrations of the extremes to which these modern tendencies are often allowed to go. The righteous elements of every community ought to be on their guard against such things.

The laws of both our State and Nation are explicit and strong in prohibiting all lotteries and all gambling schemes. Every State in the Union prohibits gambling and lotteries. Sections 1370, 1371, and 1373 of our own State Penal Law defines and condemns lotteries thus:

"A 'lottery' is a scheme for the distribution of property by chance, among persons who have paid or agreed to pay a valuable consideration for the chance, whether called a lottery, raffle, or gift enterprise or by some other name. A lottery is unlawful and a public nuisance.

"A person who sells, gives, or in any way whatever furnishes or transfers, to or for another, a ticket, chance, share, or interest, in or dependent upon the event of a lottery, to be drawn within or without the State, is guilty of a misdemeanor."

Section 1372 of our State Penal Law makes it a felony to get up or assist in a lottery.

"A person who contrives, purposes or draws a lottery, or assists in contriving, purposing, or drawing the same, is punishable by imprisonment for not more than two years, or by fine of not more than one thousand dollars, or both."

These sections of our Penal Law show that every person who thus sold or offered for sale a dollar's worth of Thrift Stamps, with prizes attached for those drawing lucky numbers, and every person who bought the stamps with the intention of taking a chance to win a prize, have made themselves guilty of engaging in a lottery and are guilty of a misdemeanor and can be punished by a maximum penalty of $500 fine or six months in jail or both. Moreover, the persons who offer these prizes, or draw or assist in the drawing of these prizes, are guilty of a felony, which is a State's prison offense.

GAMBLING BY CHURCH PEOPLE

It does not legalize a lottery, therefore, to have it conducted by a church to raise money for religious purposes. It only shows the church to be without spiritual vision, disloyal and criminal.

I take the liberty of quoting the following passage from a letter written me by a brother pastor of another denomination. He says:

"It is a shame that people who are engaged in good works should resort to illegal means. Local chapters and auxiliaries of the Red Cross frequently offend in this respect. The local auxiliary here recently advertised a card party with prizes to raise money. As such a thing is against the law of the state of New York, and as I have taught my church people that such things are wrong, and as some of my people were officers in the auxiliary

and were taking part, I thought it would be well to have some one else besides myself inform them of the illegality of their proposed card party, inasmuch as they paid no attention to what I had told them. I wrote and asked the New York Civic League if the proposed card party was against the law, and the League informed the Red Cross officers that it was. Unfortunately, the letter from the Civic League was not received by the ladies in charge of the affair until the very day of the party. After the players had arrived, they were informed that the prizes could not be given, and they were auctioned off. There was great indignation, and when it became known that I was the one who had written to the Civic League, a number, even of my own people, turned against me, and a decidedly unpleasant situation was created. The Red Cross here still holds card parties to raise funds, and has a Thrift Stamp on each table as a souvenir for the winner at that table. It seems to me that this practice is just as objectionable as the other. The element of gambling is still there."

How shocking all of this is, when we remember that these were all church people! And what a commentary on the moral and spiritual decline of the churches that these women should feel "indignant" at a pastor because he had done his simple duty, as the spiritual shepherd of a flock! Is there any way to awaken such church people and to convince them that such practices are not only completely unchristian and a shameful surrender to worldliness, but that they are also plain violations of the fundamental law of the land? Lotteries and gambling are not only prohibited by our State Penal Law, but are also prohibited even by the State Constitution, as Article I, Section 9, says:

"Nor shall any lottery or the sale of lottery tickets, pool selling, bookmaking, or any other kind of gambling

hereafter be authorized or allowed within this State; and the Legislature shall pass appropriate laws to prevent offenses against any of the provisions of this section."

It is not a question of the motives of those who engage in these practices, either of those who sell or those who buy. Some say that the "end justifies the means," but the Bible says the exact opposite. It says, "Shall we do evil that good may come?" And the laws of our State and Country say that gambling shall not be engaged in under any circumstances whatsoever.

Germany is the greatest gambler in the world's history. She threw her men by the millions upon the wheel of chance and ground them to death in order that she might win the glittering prize of a selfish and vain world supremacy for her little ring of Junkers, lying diplomats, false prophets, military swellheads, and Krupp profiteers. As our noble boys come marching home with victory perched upon their banners, we want them to come to a Nation worthy of their heroism and their self-reliant manhood, and not to a society debauched by vice and sin.

The things that will correct the gambling fever, now cursing not only New York but our entire country, are simple at last. First, we need more fear of God, less greed for gain and less love for gold. Secondly, we need the creation of a stronger public sentiment and a faithful enforcement of our present laws. Thirdly, we need a revival of home authority in the rearing of youth. Fourthly, we need to honor the steady, self-reliant, plodding worker above the more spectacular type of man who endeavors to reach his goal by the "short-cut" route of questionable methods.

A PARABLE OF SUCCESS

Several years ago, in visiting Yosemite Valley in California, I undertook to climb the highest mountain point overlooking that marvelously beautiful valley and its surrounding country. On the journey upward, as we zig-zagged painfully and slowly along the face of the precipice, we came to a pile of stone that is called "Agassiz Point," and here we were told by our guide that the summer before a young college man from the University of California had endeavored to take a short cut from that point to the heights above, rather than to follow the long and laborious trail around the precipice. But as he journeyed onward, the friends, who were with him, and who were watching his efforts, were suddenly horrified to see him lose his footing, and to see his body plunge downward 2,000 feet, bounding from rock to rock and from point to point, until it lay a lifeless mass of bleeding flesh and broken bones on the rocks below.

We were touched by the story of the young man's fall, but after we had toiled on laboriously and painfully upward to the mountain height, we were rewarded for all the discomforts and sufferings of the way. There before us the magnificent panorama of nature was spread out in well-nigh matchless beauty. The flat floor of the bewitching valley, carpeted with green grasses, dotted with smiling lakes and groups of majestic fir trees, and intersected by the silver ribbon of its swiftly rushing river, delighted the eye. On one side of the valley the Yosemite Falls, leaping down over 2,000 feet, were sparkling in the sunshine. At the head of the valley another mighty waterfall plunged over its precipice, and in

its foamy whiteness looked in the distance like a gigantic inverted ostrich plume waving in the summer air; and above it all towered "El Capitan" and the "Half Dome"; and beyond these, standing in glorious majesty against the deep blue of the silent heavens, were the kingly forms of the snow-capped Sierra Nevadas.

We looked at all that ravishing beauty, and our hearts were satisfied. We felt rewarded for the heat and the toilsome weariness of the upward way. It was a parable of the successful life, sweet in the attainment of well-earned victories, and the experience brought home to our hearts, the tragedy of the thoughtless youth who never saw the glories of those silent and inspiring heights, because he tried to take "the short cut" way!

CHAPTER IX

GOD OR MAMMON? A MESSAGE TO THE MILLIONAIRES OF NEW YORK

We find ourselves witnesses of a very interesting meeting between two striking young men when the Rich Young Ruler came to see Jesus. One was very rich and powerful, for he was a "ruler" of his people. He was doubtless a popular young fellow—handsome and debonair, as Hoffman in his great picture has painted him. He represented all the wealth, power, aristocracy and pride of the best of the Hebrews; and there was much, as we shall see, about him that was lovable, as well as interesting.

The other party in this meeting was a young countryman from the hills of Nazareth. He was a carpenter by trade, and His hands were calloused by honest toil. Unlike the other young man, no rich garments were about His shoulders and no royal jewels flashed upon His hands. He came attired in the plain, substantial garment of a working man, with His feet encased in the simple, strong sandals of His people. We know that He was very poor, for He Himself said, "The birds of the air have nests and the foxes of the ground have holes, but the Son of Man hath not where to lay His head." He did not have any earthly home that He could call His own, and yet strange to say, that young man was the Creator and Owner of the universe! "For

by Him were all things created that are in the earth." (Cor. 1:16.)

One of these youths, then, was very rich and yet pathetically poor. The other was pathetically poor and yet immeasurably rich. Let us see them with the eye of imagination, as they stand here face to face and talk heart to heart about some of the great eternal issues of human life. And, particularly, let us study a little closer this first young man. We will notice two things about him. First, his possessions and, secondly, his poverty. This is a paradox in statement, and yet we shall see that it contains the truth.

GREAT POSSESSIONS

We are told that this young man had "great possessions." What were these possessions? They were not all merely material things. First, I would say that he had youth, and that is indeed a great possession. Youth is a beautiful thing. It is the golden period of man's life, when the possibilities of his future spread out like a lovely land before him; when his cheeks are ruddy with health, and the rich blood of high ambition and noble purpose leaps along his veins. Yes, youth is indeed a great possession. Oh, that we all might appreciate it and use it aright and not squander its splendid treasures!

Then, again, this youth had wealth. The term employed in the Scriptures is "great possessions." He was the owner in his own right of flocks and herds and houses and lands; and doubtless other forms of wealth that had come down to him from a rich and powerful family. So great were his possessions that his fame had gone abroad. Doubtless as he walked along the

streets people would stop and look back at him and say, "Yes, that is the rich young Mr. So and So," and perhaps some of the pretty girls in the community were setting their bonnets for him as a good "catch."

Again, he had place and power. He was a "ruler," and his position gave him great prestige and social distinction.

And this was not all. He had yet another great possession, and that was an earnest desire for eternal life. We are told here that he "came running" to Jesus and "kneeled to Him" and said, "Good Master, what shall I do that I may inherit eternal life?" Here then is the manifestation of a very beautiful spirit on the part of this interesting youth. He was not a spoiled and supercilious snob—ruined by the possession of his money. He was a youth who intuitively recognized the nobleness and worth of this rugged prophet of Nazareth, and without either condescension or cant, he kneeled in the very dust and asked instruction of Him. Some to-day are so utterly indifferent to the welfare of their immortal souls, that they not only will not run to inquire concerning these matters, but it requires almost a surgical operation to induce them to condescend even to come to church!

Notice, again, that another great possession which this interesting youth had was a pure life. He had that magnificent jewel of true character, masculine purity. When he asked Jesus the question concerning the way of eternal life, the Master quoted to him the moral law, "Do not commit adultery, do not kill, do not steal," etc., etc.; and the young man answered, "Master, all these have I observed from my youth. From the time when I was a little child about my mother's knee, I have

followed her wise and loving precepts and kept myself pure and unspotted." We know that this was not a vain or idle boast, because Jesus believed it. He saw honesty and purity in the young man's face and He never denied his claim nor rebuked him for it. When the manhood of to-day becomes pure and the double standard of morals is wiped out, we will have made a vast advance. And this young man of the long ago had this treasure.

Notice, finally, another one of his great possessions was that he had the personal love of Jesus Christ. It is stated here that "Jesus, beholding him, loved him." There are only five people mentioned in the Bible of whom it is recorded that they had the personal love of Jesus. These were Mary, Martha, Lazarus, John, and this Rich Young Ruler. And of all that favored group, this splendid youth was the only one who was lost. Yes, it is a sad thing, a tragic thing to have to say, and yet if we are true to the record, we know that this youth, with all of his beauty and promise and his great possessions, was a lost soul. We are taught here that he did not accept the summons of Jesus, but that he "went away grieved (or sorrowful), for he had great possessions."

We do well to inquire, now, why he was lost, and this leads us to an earnest consideration of his poverty.

THE POVERTY OF RICHES

Yes, with all his great possessions, this interesting and lovable youth was very poor. There was one great, glaring defect in him, and Jesus discovered that. He said to him, "One thing thou lackest." This young man's case, then, was not a complicated case, although

it seems to be, for we ourselves have also grown to love him as we have studied his bright and interesting character. His was a simple disease, and Jesus Christ, the Master Surgeon, discovered it immediately and put His hand upon it.

I had a friend who was in ill health and who started on a journey to Old Point Comfort, Va., for rest and recuperation. He was taken so ill, however, that at Charlotteville, Va., he had to be removed from the train and carried to the hospital. A skillful surgeon gave him a hurried examination. He heard his statement about how he suffered, and when he referred to a pain in his side, the doctor laid back the sheet and said, "May I just press here to locate the place of the pain?" And he laid his hand upon his body with a firm strong pressure, then, moving his hand slightly, he pressed again, and my friend exclaimed, "Oh, don't, Doctor!" "Ah," said the doctor, "So it is there, is it?" And they operated upon him immediately for appendicitis, and he is now well and happy.

Jesus is the greatest moral and spiritual surgeon that this world ever knew, and He found the seat of this young man's trouble without delay. He applied one test to him. In reply to his question as to how he might inherit eternal life, Jesus said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come take up the cross, and follow me." And the young man flinched at the test. We can hear him exclaim, "What, Master! you say sell *all?* But, Master, may I not——?" *"All!"* "Why, Master, I have not thought of such a thing as that. Whoever heard of such a demand? I

cannot!" And he turned sorrowfully away, "for he had great possessions."

THE MONEY GOD

Now, what was the trouble with this young man? What was the one supreme lack that, despite all his promise and all his possessions, shut him out from eternal life? You have already anticipated the answer to that searching question. He did not really know the true God, and he was not willing to find the way to Him. The trouble with this young man, and the reason why he was a lost soul, was that he trusted money instead of God!

Notice then, clearly, the teaching that he was not lost simply because he was rich. The disciples made the mistake of thinking that, in the light of Jesus' first remark. When the young man went away sorrowfully, we are told here that "Jesus looked round about, and saith unto His disciples, 'How hardly shall they that have riches enter into the kingdom of God!'" And then it is stated that "The disciples were astonished at his words"; because, you see, they were understanding him to say that no rich man could be saved. But divining that difficulty in their minds, it is stated here that "Jesus answered again, and said unto them, 'Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God!'" Let no poor man ever assert that Jesus Christ said that no rich man could be saved! And, on the other hand, let no rich man be over-much proud, for surely the ground which Jesus gave the rich to stand upon is very slender ground! Whether the

figure of the camel and the needle's eye relates to the smaller gateway for the entrance of man within the larger gateway to the oriental city, or whether Jesus meant to use a stronger figure still by a reference to the eye of a literal sewing needle and the difficulty a camel would have in getting through it, it is not necessary for us to say. But it is especially necessary that those who have great possessions should understand that they also carry with them great difficulties in connection with the spiritual life, and that unusual concern should be in the mind of every rich man over his spiritual interests. If this splendid youth, with all his morality, his clean life, his popularity, and his possession of the personal love of Jesus Christ was lost, then surely the rich man to-day has here a most solemn warning. If I were a rich man, I would tremble for my soul's safety. And certainly I would be most faithful to God and the interests of His Kingdom. I would be found most diligent to "make my calling and election sure," and to "work out my own salvation with fear and trembling" realizing most humbly the while, that it "is God that worketh in us, both to will, and to do of His good pleasure!"

THE DECEITFULNESS OF RICHES

We cannot here go into the full teaching of Jesus concerning what He calls "the deceitfulness of riches"; but there is surely such a thing, and it was this that finally destroyed the soul of this promising youth. He could not bow his will to God's will and trust the true and living God through Jesus Christ, because he was unconsciously a worshiper at another shrine. Jesus had said, "Ye cannot serve God and Mammon." (Matt. 6:24.)

There are, then, two gods to which men give allegiance; and I believe, in final analysis, there are only two. Men really worship either this great god Mammon, with all the worldly blessings that he promises, or with resolute faith they turn their backs upon this false god, with his deceptions, and give the loyalty of their lives and the devotion of their hearts to the one true and living God, who made heaven and earth, and who directs our eternal destiny! And according as men choose between these two Gods, they are lost or saved.

The rich man, as we learn from the meeting between Jesus and Zaccheus, the publican, can easily and quickly be saved, provided he will obey Christ and walk in the right way.

But this Rich Young Ruler was a lost soul, because he had been so blinded and deceived by riches that he put his "trust" in riches,—that is, in the great god Mammon. The trouble, therefore, with him was that he had in his nature the seeds of a growing selfishness, which would eat like a cancer in his heart, and at last completely alienate him from God, who is Love. He wanted the things that his money would buy for himself —the place and the power, the adulation of people, rich clothing, sumptuous food, and all of the soft luxury that Mammon gives to its worshipers. Because of this, all of his morality could not save him, for salvation means harmony and union with God, and God is not selfishness but Love. If, then, one's character drifts more and more into selfishness, it means a further and further alienation from God, until at last there is the eternal separation which means a lost soul; and all of this, in the case of this young man, because of the "deceitfulness

of riches" that had led him to worship Mammon instead of the true God.

FRIENDLY MESSAGE TO NEW YORK'S MILLIONAIRES

What, then, is the message from this incident to the man of to-day? In announcing this subject, I employed the term "New York's Millionaires," but a man does not have to be a millionaire in order to be caught by the whirlpool of destruction through money. Even a poor man, in his struggles and ambitions to rise, may become a Mammon worshiper; and often, at this period of his life, he is in more deadly danger than the man who has already accumulated a fortune. Any man who puts his trust in money instead of God is subject to the dangers of money. What are these dangers?

Well, the first danger of money is that it often makes a fool of a man. In his parable of the Rich Man and His Barns, Jesus pictures this type of character—who makes money so fast that his head is turned and he becomes a fool.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou has provided? So is he that layeth up treasure for himself, and is not rich toward God." (Luke 12:16-21.)

This man was a colossal fool, just as Jesus said. He was a fool because he did not wisely consider the brevity and uncertainty of life; because he slaved away his days piling up money that others would enjoy, and because in doing all this, he lost his immortal soul. Yes, Jesus was right. What a fool he was! And what a fool any man is who becomes a slave and worshiper of money!

Another, and all-comprehensive, danger from money is that of covetousness, which simply means the inordinate desire and lust after money. To give it a biological name, we might say that covetousness is "chronic accumulitis," and that is one of the most deadly dangers to the spiritual life, because it paralyzes the nobler and more generous side of our natures,—that side that leads us to love and to serve God. When a man is afflicted badly with "chronic accumulitis" he comes to the point at last where he turns his back on the religion of Jesus Christ, and instead adopts the philosophy of Benjamin Franklin as the guide of his life.

In our money-loving age, we are prone to overemphasize thrift, shrewdness, etc., as virtues, and they may be virtues if a man is a steward and a worshiper of the true God. If a man is making money for God and for the advancement of His kingdom, instead of for himself and his own luxurious living, then God can bless him and at last save that man. But when the opposite motive prevails, covetousness grips the soul, and it is more destructive to true moral character than drunkenness, sensuality and other gross sins. These sins may be largely connected with the weakness of the flesh—but covetousness is a hideous monster that slays the soul. I have seen some drunkards and outcasts who really had more true nobility—more generosity, more

charity, more good fellowship—than certain prim and proper people who were highly respectable and very well-to-do, but whose souls were eaten out by covetousness and the false pride and vanity that the possession of money often brings!

Just listen to the company that covetousness puts one into. Here is what Paul says, for example: "For this ye know of a surety, that no fornicator, nor unclean person, nor coveteous man, who is an idolater, hath any inheritance in the Kingdom of Christ and God." (Eph. 5:4.) In writing again to the Colossians, Paul says, "Put to death therefore your members which are upon the earth; fornication, uncleanness, passion, evil desires and covetousness, which is idolatry." (Col. 3:5.) And again in writing to the Romans, Paul said, "Being filled with all unrighteousness, wickedness, covetousness, maliciousness; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents." These are merely sample quotations of what the Bible has to say from cover to cover against this great cardinal sin, which leads to Mammon worship and damns the soul. This is the sin that made Achan a thief; that made Gehazi a leper white as snow; that made Ananias a liar, so that he was struck dead, and that made Judas a traitor to Christ and a suicide at last. And this is the kind of sin that the modern pulpit is not saying very much about! Surely the rich men of to-day do need the solemn, loving warning of God's truth, for many of them are plunging on to death.

This is "the deceitfulness of riches," that it blinds men's eyes to the deeper values of life, and leads them step by step farther away from the true God until, like this rich young ruler, they are unconscious worshipers

of Mammon. This is the reason why it is written in 1 Tim. 6:9, 10:

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

And when this has happened to a man, he gets into the state described by James in the fifth chapter of his epistle, the first six verses:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were by fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

Now the encouraging thing about it all is that the rich man has it in his power to resist these subtle temptations that flow from money, to devote himself to God and to the service of his fellowmen through his money, and thus to put himself in the company of those whom Paul addresses in the same writing in which he warned the rich men, when he says:

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (Tim. 6:17, 18, 19.)

TRANSFORMATION INTO TRUE CHARACTER

The message of the Word of God to the millionaires and moneyed men of New York in this twentieth century is the same message that Christ and His inspired apostles gave to the world in the first century.

Addressing, then, the millionaires and moneyed men of our city, directly, frankly, and in the most fraternal spirit, I would point out to you, gentlemen, that the Bible teaches most clearly and emphatically first of all that a man who lives only for money and makes money his god is a fool. Secondly, that such over-devotion to money-making produces covetousness, paralyzes the spiritual energies and even the higher and nobler qualities of the mind. Thirdly, that wrong methods for the accumulation of wealth and the over-congestion of wealth leads to social envying and strife and brings retribution upon those who exploit wrong conditions for their own gain. The Word of God teaches plainly on this subject that money may be a blessing and may be made a blessing to others, but that its misuse and a wrong relationship to it leads to the final and eternal loss of the soul.

You will certainly, therefore, gentlemen, be wise enough to cease the lavish and foolish squandering of money in soft luxuries and high living, if these considerations really take hold of your minds. The seduc-

tions of the devil are just as subtle to-day and his nets before the feet of men are just as numerous as they were in that far away time when Christ warned against Mammon worship. And never has there been a period when men of wealth ought to search their hearts more closely, that they may draw nearer to God, than in this time of great world chaos and unrest.

REACHING THE BETTER BUT MISSING THE BEST

So we come back, in the close of our thought together, to glance once more at this young man of the long ago. As we look upon him and study this incident, it seems to us at first blush that the Rich Young Ruler acted upon motives of prudence and sound judgment. For the moment, it seems as if Jesus was asking him to wreck his whole earthly career. But Jesus knew what he really needed for true success, and I have often thought if he had done what Zaccheus did—offered to give up his money and thus prove to Jesus that he would worship God instead of riches—that the incident would have taken a very different turn. Jesus saw for one thing, doubtless, that this young man had been merely a dreamer of deeds of good, and that he needed to step out upon the pathway of human brotherhood and service to find his true greatness.

An American visitor in Paris some years ago, in making a round of visits to the studios, was carried by an artist friend into a dingy garret, where his friend told him that he would show him "the most glorious dreamer in France." The American found the walls covered over with pencil sketches; every inch of the walls and the very floor plastered over with outlines. Every morning found

the artist at his canvas. In one ceaseless procession the visions passed before him—angels, seraphs, sunsets, trees, castles, scarred cliffs, golden clouds, palace, hut, canoe, ocean steamer, mound, volcano, peasant, prince, tropic luxuries—ten thousand sketches—but not one of them complete! A thousand dreams and faces in the air, but no power to pin them down to a canvas, and fix them there forever. Jesus saw that this young man needed to be a doer of deeds and not merely a dreamer of dreams.

Again, Jesus doubtless knew that this young man's strongest gift was with men and not over things. This earthly property came to him by inheritance, and through his position in life, he was bound to be a popular leader. And yet Jesus discovered that he was prostituting his talents and holding back the possibilities of his higher development by too much immersion in mere money interests. A bird is perfectly content to walk on its two legs, and this is all that it can do, while it is young and flabby, but there comes a time when it will find its wings, and it can then soar out in triumph to meet the morning and to greet the coming day with song.

Jesus looked upon this youth and knew the man he was, and he sought to flash before him the vision of the man he ought to be. It was an austere and searching test. He said in essence to him, "Turn from your luxury loving, and your money making, turn from your soft living and your self-pleasing habits. Take up your cross and follow me. To-night there will be no downy couch for you, and no delicate food. We will tramp through the long day in works of good to men, bringing them the messages of God. To-night, you will have the open field for your bed-chamber, the dusty highway for your anteroom, the stars for your tapers, and for your pillow

a stone! Come with me! Share my lot! I am a man of sorrows and acquainted with grief. The foxes of the earth have holes and the fowls of the air have nests, but I have not where to lay my head. To-morrow we will eat what is given us. Then there will be a snatch of sleep, another dry crust, perhaps, a drink from the brook beside the way,—and then on in our mission of mercy and helpfulness. Come, and you shall have the deeper visions, the glories of right character, the gratitude of men, the joys of fellowship with God, and Heaven at last!"

But the young man could not meet the test. He turned sorrowfully away "for he had great possessions." There he settled his eternal destiny. Jesus saw that the young man had already achieved the better life, but he sought to win him to the best. He failed in that test—tragically failed; for the greatest tragedy of life at last is that of a splendid youth who is satisfied with the better and does not press on with glorious purpose to attain the best! This man might have immortalized himself. He might have written his name on the highest scroll of fame through noble service. He might have become a second Paul. His life and influence might have blessed the children of men forever! But he failed when his hour of destiny struck, and he sank down to the tragedy of the commonplace, the vapid wastes of mediocrity and the increasing spiritual paralysis that flows from selfish living. Yes, doubtless from that day, this young man started on the downward path, and Jesus foresaw it. With His heart bursting with love and pity, He turned to His disciples and exclaimed, in practical effect: "He is a lost soul!"

Dante's interpretation is probably correct. In his

great classic, "The Inferno," in picturing their journey through hell, Dante turned to Virgil, who was guiding him through the regions of the lost, and putting his hand on the poet's arm, he whispered: "Who is yonder patrician, gnawed with remorse and memory?" And Virgil answered: "Let us flee! It is that youth who made the great refusal!" The sight of a soul so noble in its possibilities, and yet that had fallen so far from God, so moved him that he could not stand that vision and could find relief from it only in flight.

And all of this story brings vividly and sharply before our minds that searching question which in another place Jesus propounded to those who would be rich, when he asked: "What shall it profit a man, if he gain the whole world, but lose his own soul?"

CHAPTER X

THE RAGE FOR RAG-TIME RELIGION

It is here at last—"rag-time" religion!

Literature underwent the transformation, and the world has been flooded with the tide of trash that reaches all the way from the sentiment of Laura Jean Libbey to the corruption found in the magazines, the latest novel and the yellow newspapers that litter the center tables in many homes, where good books ought to be found. Politics also fell into line, and the noble and classical statesmanship of the past was supplanted by the ward-heeler, the boss and the demagogue. Rag-time music? Yes, oceans of it! "After the Ball," "Johnny, Get Your Hair Cut," "Goo-Goo Eyes," and "Everybody's Doing It," until one cannot walk the streets without having one's ears offended with the discordant jangling of barbarous sounds. In art, too, the rage for rag-time is rampant. We see it in the horrible monstrosities of the ten-cent theater, and right down the line to the "cubist's" insane nightmares!

But the very latest is rag-time religion!

Let us turn to Christ's letter to the Laodicean church, as applicable no less to the Laodiceans than to the church to-day. It is a scorching, terrible indictment that Christ, the great Judge of the church, brings against that institution, though in spite of all its limitations and imperfections the church has been the most glorious institution

our earth has known. It has had its periods of victory and true progress and its periods of backsliding and terrible decline. Even in the picture that is drawn here of the conditions in the last time there is a note of encouragement to those who are faithful, stimulating them to make greater efforts in the service of Christ and his truth, until he shall come again.

THE FAULTS OF THE CHURCH AS CHRIST PICTURES THEM

Here is Christ's indictment of the church because of its lukewarmness. He says that it is "neither hot nor cold." Surely, this is true of our churches to-day, particularly in our great cities. I sound no note of pessimism, but rather one of earnest warning. Think seriously of the lack of soul-winning zeal and enthusiasm in the church to-day! In the beginning all the Christians were soul-winners, and the "Lord added to the church daily such as were being saved." To-day the addition of members in our city churches comes so seldom that it is almost a notable event. There is but one thing that the Master has left the church to do in the world, and that is to save souls. A great deal of work is being done by the official boards, committees and societies to keep the ecclesiastical wheels turning, but the proportion of time and energy put by the church on soul-winning is deplorably small. Statistics carefully gathered a short time ago from a large group of our Baptist churches disclosed the fact that only four per cent. of the members in these churches were engaged in any sort of soul-winning activity, and this included the teachers in the Sunday schools!

We have another illustration of this lack of soul-

winning zeal in the fact that many of our great city churches close their doors, some of them for as long as three or four months in the summer—the very season of the year when the best work might be done for Christ's cause. It is depressing to see churches of financial strength and social prestige thus shutting up shop for the summer months and early fall and turning the city over to the Catholics and the devil! And I mean no discourtesy or disparagement in putting it that way. I am glad of the fact that the Catholics never shut up shop. From the cathedral down to the humblest mission in this city they continue their activities twelve months in the year. I am altogether at the opposite pole from them in all my theological and religious thinking, but I do say in frankness and honesty that they are giving to the city a far more consistent witness to their convictions than are many of our Protestant churches. Some complain of Catholic success in New York. Why should not Catholics succeed with this situation? They deserve to succeed, and we deserve to fail because of this lack of zeal.

My experience here in New York city the first summer of this pastorate, which was during the war, not only amazed but staggered and stunned me, as I saw how our Protestant churches seemed to be "sitting at ease in Zion." The conditions were really distressing. The city was not only crowded with soldiers and sailors, but with their mothers and fathers, who were coming with their burdened hearts to tell their boys good-by. What did they find here? Instead of finding churches wide open to bring them a message of cheer and comfort and hope and faith, they found the churches closed, and pastors and leading laymen alike away in the mountains

Jazz Band that performed for Church. Young women dressed as men!

and at the seaside. Not only were there not enough Protestant preachers in this city to marry the people and to give perplexed hearts and minds Christian counsel, but there were not enough even to bury the dead decently. I have heard of cases where no preachers could be secured for funerals and where the burial service was read over the dead bodies of church members by a "lady visitor!"

Does any one dare say that something ought not to be said and done about such conditions? Does any one dare charge that it is unkindness to criticize such weakness or such appalling indifference?

Within our own Baptist denomination, for example, here on Manhattan Island, more than a dozen churches have died during the past few years. We now have left only one self-supporting Baptist church on the eastern half of Manhattan Island from the Battery all the way to the Bronx, though there are more than 1,000,000 people in that district. This sole survivor continues because it is buttressed by endowments, given by the consecrated people of previous generations.

What is true of our denomination seems also to be true of others. Recently three of the world-famous churches of one denomination were merged into one. In speaking of the tendencies within his denomination a minister of one of the other denominations remarked to me a short time ago that their "Church Extension Society" ought really to be called "The Church Extinction Society." They were burying churches or merging them with other churches so rapidly that the change of name seemed appropriate.

WORLDLINESS IN THE CHURCHES

Think, my friends, what the heart of Christ must feel as he sees the worldliness in many of the churches of to-day. This applies to both Protestants and Catholics. We see the whole religious community of New York advertised in connection with the famous "Bal-Bleu Ball" at the Ritz-Carlton, and linked up not only with the ball, but with the theater ballet, which was given as part of that entertainment, and all in the name of charity and religion! We see other churches inviting opera "stars" to sing at their services, and securing "movie artists" in the frantic effort to attract the crowd, and the papers gave an account of one church recently which employed a professional whistler "who held forth to the great delight of a large congregation." To which was added the remark that Mr. Bain, the performer on lips, is a "sweet and penetrating whistler," and that he was "engaged and advertised as the musical feature of the afternoon!"

New York papers recently told of a pastor who had introduced a "jazz band" into his services. The pastor, as quoted in the papers, said: "I tried something new at my services Sunday. We had a vaudeville service. Mr. Reef, the banjo king of jazz band players, attended our services and played his regular program, accompanied by our organ. The success was greater than you can imagine. Our program was arranged like that of a high-class theater, and the people enjoyed the treat along with hearing a good Gospel sermon. I have something further along this line for coming Sunday evenings. If the people want life I am going to mix it with the Gospel, and then I am sure they will come to church every Sunday."

Lord help us! He promises "something further along this line," as though the introduction of vaudeville into the church was not the "limit!" Think of people being bought in these ways in order that they might be induced to condescend to listen to a Gospel sermon, when what they ought to have had was a rebuke for their worldliness and sins and an invitation to turn to the higher things of life!

Another of our great historic churches announced that it had advanced its hour of morning worship from eleven to ten o'clock, in order, as the rector put it, that his members might have more time for Sunday afternoon sports. Think of the folly and shame of thus shuttle-cocking the services of Almighty God from hour to hour, and making frantic efforts to shorten the period of worship in order that worldly-minded church members may have more time and better opportunity to desecrate God's holy day by sports and other selfish indulgences, in direct violation of one of the Ten Commandments!

No wonder that our modern city churches are shorn of power to save souls and are slowly shriveling up and dying of spiritual dry-rot, when their members are not only not rebuked for wearing themselves out during the week in Mammon worship and the mad race for money, but are allowed, even by their spiritual leaders, to believe that such worldly lives are all right, and that it is entirely proper to push even the worship of God off into a corner on Sunday, in order that they may steal part of God's day for the recreation necessary to fit them for another week of strenuous chasing of the dollar and the worldly pleasures which the dollar buys! I do not wish to seem unkind or harsh in judgment, but I cannot stand by and see these things, which I feel are treason

to the holy cause of Christ, without entering a humble and earnest protest.

I believe that these new church methods are a shameless surrender to the worst tendencies of the times. What are all of these jazz bands and banjo players and whistlers but an open catering to the prurient curiosity of the thoughtless crowd? What are they but a surrender to the consuming thirst for novelty, sensation, something to stare at, the craving for "entertainment," which the degenerate taste of the times demands?

This is "rag-time" religion with a vengeance!

And the next stage—what shall it be? More pronounced vaudeville features? Tight-rope walking across the heads of the congregation from the gallery to the choir loft? "Consecrated" clog dancing and the "religious" ballet between the preacher's "stunts"? Are we to have this? At least it seems possible. When the present brass-band-whistler-banjo-opera-star-religious-drama program has lost its novelty, how will our dear brethren draw the multitude, save by a stiffer stimulation of the appetite for the startling, the curious and the *outre?* If we are to compete with the vaudeville theater by getting down to its level, must we not outdo our competitor or lose out in the struggle?

Sad indeed is the spectacle that these things present to the thoughtful eye. To those who know religion as an experience of grace in the human heart, who believe that regeneration means a change of heart, a turning about, through the power of God, from the "natural man" of thoughtlessness, vanity, selfishness and sin, to the "new creature in Christ Jesus," a being of faith and humility and gentleness and love—to such as these how alarming must these modern methods appear!

Strange, is it not, that Paul nor Augustine nor Savonarola nor Wesley nor Spurgeon nor Moody ever adopted such tactics? There were no jazz bands nor whistlers at Pentecost. There were only unity, earnestness, "steadfastness" in prayer, and the bold and fearless preaching of Peter, reproving them for their "wicked hands"—and then came the tongues of fire and the parting of the waters by 3,000 of the regenerated and redeemed!

Why the change? Have we lost faith in the efficiency of the plain Gospel? Is it not simply to "know the truth" that makes us "free"? Is the province of the pulpit other than to proclaim the truth with sweetness, strength, earnestness and love, leaving the "increase" in the hands of God? Why the vaudeville attachments? Why the bargain counter methods? Why cheapen and degrade a puissant and noble religion with such gimcrackery and patent-medicine pranks? Does the church of the living God need to be propped up with theaters and brass bands? Does it need bolstering with vaudeville stars and side-show stunts? God forbid!

Whence come these things? The tap root, the greatest, longest, most powerful of all the feeders of rag-time religion, is the presence of a question mark in the pulpit of to-day. Doubt among ministers is the central fact that has caused these unfortunate results. Preachers are not just certain where they "stand." Many of them no longer have a positive and definite message. The worldly inclined are always ready with a positive policy to secure if they can greater latitude for worldliness, so they easily rise and overshadow the weak and halting pulpit. The convictions of many ministers are so unsettled by the surface dip which they have taken into "scientific" thought, their faith in the authority and sufficiency of

Holy Writ has been so shaken by superficial study of the "higher criticism" that they really have little left which they can proclaim with fervor, earnestness and convicting force. Doubting constantly, or believing but little themselves, it cannot be expected that they will help other doubters and lead them to the rock of faith. When the "blind lead the blind," shall not both "fall into the ditch"? "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Having but little of the old faith that they can preach, and facing the need of preparation of two services for the coming Sunday, many preachers are thus led to resort to "rag-time" methods to attract and satisfy the people.

THE LEAN SHEEP OF TO-DAY

"Feed my sheep" is the divine command. We are not to cater to curiosity nor to silly vanity. We are to feed the flock on the Gospel of God. How little they are fed to-day—the poor, lean sheep! Here on the Lord's Day they are gathered in the earthly fold. Their eyes are lack-luster and sunken from dissipation, their cheeks are sallow, their spiritual blood is thin, and their nerves are wasted from the excitement, the grind, the bustle and the haste of our busy age. Ah, how the water of life would refresh them! How the saving food of God's simple but potent truth would nourish and strengthen! But they are denied it. They are fed on the same husks of sensation that have choked them during the week, and when the Lord's Day is done they have only seen the "whistler," heard the banjo, and applauded the tooting of the horns!

The question that confronts us to-day is: Shall we

surrender the power of the Gospel for the sake of gathering a gaping crowd, or shall we trust God's methods, slow though they be, and proclaim the truth, "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little"?

There can be but one answer from any heart that is loyal to God and which holds the triumph of his truth dearer than the tickling of cheap notoriety, and that answer is, "Away with this degradation of our beautiful faith!"

No wonder that Jesus Christ, in Revelation 3:14-28, warns the church that if it becomes thus luke-warm, "neither cold nor hot," He "will spew it out of his mouth!" Many churches to-day are self-sufficient and vain in their worldliness and foolish man-made works. They say: "I am rich and increased with goods and have need of nothing." But Jesus says to such a church: "Thou art wretched, and miserable, and poor, and blind, and naked." Christianity is an heroic renunciation of the world, and all its ways, or it is nothing. It means victory over the world and not supine and cowardly surrender to it. It means giving up to the service of God through the service of men, instead of giving our lives to the greed for gold and the passion for pleasure. Jesus' solemn words come to us once more to-day, in the light of these conditions and in the face of the appalling needs of the sin-cursed and war-wasted race, when He says to His church: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent."

CHAPTER XI

SABBATH OBSERVANCE AS SOCIAL SANITY

The Sabbath is one of the vital and indispensable institutions of man. Listen to the terms in which it has been described by some of the great minds of the race. One writer calls it "Heaven's milestone on the highway of time." Another has referred to it as "The golden link in the chain of days." Another calls it "The Isle of Hope amid the billows of doubt and care." Another, "The Channel which brings the water of life to the pasture lands of the flock." Another describes it as "The golden clasp of the week's volume." Another as "The pause in time which indicates eternity." Another says that it is "A flower from Eden's garden, which still blooms amid the universal blight of sin." Another declares it to be "The pledge of earth's eternal jubilee." Another likens it to "The dove which is ever returning to us bearing the olive branch." Another sets it forth as "The 'mount of God,' whence man may view the promised land." Another still says that it is "The brightest gem in man's casket of mercies." Another pictures it as "A buoy amidst the quicksands of time, marking the channel to the haven of peace." Yet another says that the Sabbath is "An oasis in the desert, where the way-worn traveler drinks of the fountain of the water of life and eats the fruit of the tree of life." Still another has beautifully said: "As the flower to the plant, so

is Sunday to the home, evolving all its elements in one fair blossom." And a poet has quaintly sung:

"The Sundays of man's life,
Threaded together on time's string,
Make bracelets to adorn the wife
Of the eternal, glorious King."

These definitions and descriptions show the esteem in which the high souls of the race have held this holy day. But not only is the Sabbath beautiful, it is of the greatest practical value.

THE SABBATH AND RELIGION

For one thing, no really vital and adequate church life is possible without a right observance of the Sabbath. In the South, where the Sabbath is observed, the churches are vigorous and strong. In the North, where the Sabbath is increasingly disregarded, the churches seem to be weakening year by year.

I hear some friends saying that they can worship God as well by going to the country and enjoying the beauties of nature as they can by attending the sanctuary. I confess, however, that I cannot understand such psychology or such spirituality. A hot fire can be kindled only by heaping up the coals. Take a glowing coal from the heart of the fire and lay it by itself on the corner of the hearth, and how speedily does it lose its heat and blacken until it is cold and dead. We need to receive the fire of other lives, and we need to give our own warmth in return. This assertion that we can isolate ourselves from the church and still be Christians is folly with which indolence and disobedience cheat the soul. What the

Bible says is this: "Forsake not the assembling of yourselves together." And that means attendance upon the sanctuary as a due part of the proper observance of God's holy day.

We need just what God seeks to give us, through the church, week by week. When the children of Israel were marching through the wilderness God sent the manna fresh to them every morning. If it became stale it grew distasteful and unwholesome. We cannot live upon our past religious experiences. There must be a renewal of God's good grace in our hearts and lives day by day, and week by week; and His holy Sabbath is the time when we can gather the manna fresh and sweet from the storehouse of divine love and care. When the Sabbath is disregarded, therefore, the individual spiritual life weakens, and the decay of the church is inevitable.

THE SUNDAY NEWSPAPER

How insidious and terrific are the assaults which Satan is making to-day upon this Gibraltar of God's truth—the Holy Sabbath. Think, for example, of the ruin wrought by our Sunday newspapers. What I say here, I say absolutely without prejudice or bitterness. I have been a newspaper man myself. I know and honor the American newspaper fraternity, and I believe that our American papers, on the whole, exert a noble and wonderful influence upon our national life. They are the greatest organs of public opinion which we have, because they reach the people so immediately and so universally; but there is one glaring flaw in the splendid diadem of usefulness and power which they so worthily wear; and that is their desecration of God's holy day.

For one thing, they prevent their employees, especially the army of newsboys who sell and distribute the papers, from attending Sunday school and church. It has been conservatively estimated that at least 500,000 newsboys are employed every Sunday in distributing Sunday papers, and their duties come at such an hour in the day as to keep them effectively out of both Sunday school and church. *Is it nothing to us that these* 500,000 *of our American youth are being denied the privilege of religious training in the house of God? Is it nothing to us that they are being taught to violate one of the Ten Commandments for gain?*

Not only so, but the Sunday newspapers unconsciously influence many of their readers from attending divine worship, by giving to them a fascinating counter-attraction presented just at the church hour, thus building up slowly but surely the non-churchgoing habit.

Further, though there is usually considerable good matter in the Sunday papers, by far the greater proportion of it has to do with the same exciting, nerve-racking, heart-depressing, worldly interests which have worn out the people, body and mind, during the week. The average Sunday newspaper is a conglomeration of advertisements, market reports, baseball slang, political hurrah, society scandals, Bowery murders, silly sentiment, Buster Brown humor and utilitarian ethics—a dose sufficient to paralyze the moral energies of the people for the following week!

Surely we ought to have one day in seven in which our minds and hearts could be rested from all of these things. The stress and strain of our complex modern civilization is killing even at best, and we need the mental relaxation and rest which come from a periodical

and radical change of thought from worldly things to the higher things of life.

The Sunday paper is not a necessity of our system of life. The Sunday paper is an unfortunate legacy of our own Civil War, and in Canada and England the few Sunday papers now printed are one of the evil results of the last war. Prior to 1914 there were no Sunday papers in Canada or England, and we believe that the people—including the newspaper men themselves—would be infinitely better off if another edition of the Sunday papers was never published.

SUNDAY THEATERS

The Sunday theater and moving picture shows are also crying evils, because such institutions win the people away from the churches, particularly the young, and train them into habits of neglect of the House of God.

Mr. H. W. Hicks, Superintendent of the New York Sunday School Association, states that from the most careful estimates that can be made, there are now in Greater New York 250,000 children of school age (that is up to 16 years old), belonging to Protestant homes, who are not in any Sunday school. If you include those who are between the ages of 16 and 24, another 200,000 would have to be added to that figure, making almost an even half million of small children and young people who are not now in any Protestant Sunday school. Mr. Hicks further states that, while exact figures are not available, there has nevertheless, within the last year or so, been an enormous and alarming shrinkage in the number of children and young people attending our Sunday schools. It is a very significant fact, too, that

this shrinkage has been contemporaneous with the opening of Sunday moving picture shows, etc. It is beyond controversy that these things are trenching in tremendously upon our Sunday schools and churches, and are doing thereby an incalculable harm to the children of both sexes. Recreation and amusement have their legitimate place in the scheme of human living, but if we are to make them a substitute for the deeper and more sacred things of life then they become a curse instead of a blessing. We are in danger of developing a superficial, flippant and thoughtless citizenship by a wrongly balanced mental and spiritual diet.

Laws for opening the movies on Sunday, for permitting Sunday baseball, etc., are all wrong in principle and entirely uncalled for, because the people already give a disproportionate amount of their time and strength to such things, as compared with the really necessary and noble things of life. Nothing has done so much to break down the churches, and also the home life of the people in New York City, as the secularizing of the Sabbath Day. All citizens who believe in God and the more sacred things of life, ought to move always energetically for the defeat of such measures. The very foundation of our modern civilization is endangered by these tendencies to destroy the influence of the church and the integrity of the home life of the masses.

THE UNITY OF THE TEN COMMANDMENTS

People may laugh at those who defend the old-fashioned Sabbath, and call them old-fogyish and impracticable, but the fact nevertheless stands—a fact written all over history—that the nation that tramples the

Lord's day under foot is treading the downward way to moral and spiritual death. Modern Europe has amply illustrated this truth.

God's law is plain and emphatic. In Exodus 20:8-11 it is written:

"Remember the Sabbath Day to keep it holy.

"Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made Heaven and earth, and the sea and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day and *hallowed it.*"

What are we going to do with that? Have we modern people gotten to the point where we are ready to abolish the Ten Commandments, either for the sake of business success, or for the sake of our enjoyment?

We cannot claim God's promise in one place if we violate His law in another. We need to understand that every promise of the blessings of heaven upon us as individuals and as a people is conditioned by our obedience to the divine laws. And if we have a right to violate God's law of the Sabbath, then why have we not an equal right to violate any other one of the Commandments which we may desire to break?

The cashier of a bank, who was recently sentenced to the penitentiary for stealing, charged the officials of the bank with indirect responsibility for his crime. He said: "When I began work for the bank I was a religious man and believed in obeying all of God's laws; but the bank officials compelled me to work more or less on Sundays,

and thus to break one of the Ten Commandments, and this undermined my regard for all of the other Commandments." Is there not a tremendously significant point in this statement? *Oh, business man, if you require your employees to disregard the Sabbath do not blame them too severely if they steal from your till! If you have the right to rob God of His day, why have they not a right to rob you of your money? If you teach them to disobey one of the Ten Commandments, upon what ground shall you insist that they obey the other Commandments?*

As one observes conditions in New York City, one is not surprised to see the falling off in church attendance, and other indications of a loss of real religious power. In the morning, just at the church hour, comes the voluminous Sunday paper; then in the afternoon comes the Sunday golf and automobile "joy ride," and then at night the Sunday theater, concert, "patriotic" rally, etc. The wonder is that there is any religion at all left in New York with this terrific combination for the breaking down of God's holy day!

We hear a great outcry to-day against what is termed the "Puritan Sabbath"; but we had better have some of the old-fashioned Puritanism rather than the hell-born Impuritanism of this age! Better even the rigid Blue Laws of New England—if it comes to a choice between the two things—than the lax habits of to-day, which have transformed the Sabbath from a holy day, first to a holiday, and then from that to a hollow day—a day of sin and self-indulgence, and worldliness!

SABBATH OBSERVANCE AND SECULAR SUCCESS

The Sabbath again is a necessity for physical well-being, without which no abiding temporal success is possible. The effort was made during the French Revolution to substitute the plan of one day's rest in ten, instead of one day's rest in seven; but the results were disastrous.

Dr. William D. Love says:

"Laws for rest are stationed all along the physical nature. The lungs rest after every breath we take. The blood vessels rest between the heart beatings. The nerves and brain will have rest, and will revenge themselves upon us, if we cut short the supply. The ordaining of day and night to follow each other in quick succession through all the ages of the world was a merciful appointment of God. Without it the human species would probably have become extinct at a very early period of time. But experience and observation have shown that the rest of night and all forms of daily and nightly rest put together are insufficient for the highest end of man's physical well-being. There must be days as well as nights of rest."

Even dumb brutes are subject to this universal law of nature. The superintendent of one of the great car companies of London stated to the British Association for the Advancement of Science, that his company, by not working the horses on Sunday, made a saving of 12 per cent. It is a well-known fact that the pioneers who traveled across our continent in the early days found that it paid to keep the Sabbath. We are told that those who rested themselves and their horses on the Sabbath reached the Pacific earlier than those who traveled the seven days in the week. A professor of hygiene in Leipsic University said, "If religion calls the seventh day the

Day of the Lord, the hygienist will call Sunday the day of man."

When the great war broke out, as we all know, England was not prepared, and the leaders of England supposed that it was necessary to lengthen the hours of labor and to work employees all day Sunday that thereby more munitions might be turned out. I read with interest the report of the English Commission on the Welfare of Munition Employees. Their investigation demonstrated the fact that the output of munitions was not satisfactory under this plan of excessively long hours. The report showed that, after the hours were reduced, and when the Sabbath work was abandoned, the employees turned out more munitions than they did under the old plan. That proves again that God's law and man's best interest are always one. This is one reason why Josephus Daniels, Secretary of the Navy, wrote a message on November 8th for the Thirtieth Anniversary of the Lord's Day Alliance of the United States, as follows:

"The world has learned, even in war, that Sabbath Observance is not only a Christian duty, but an industrial necessity. We have been fighting for eighteen months to guarantee the civilization of which the Nazarene was the inspiration, and any relaxation of the observance of the Sabbath of Christ would lessen the American morale."

Henry Van Dyke says:

"The preservation of the Lord's Day for the higher and nobler purposes of man is one of the most important issues of the after-war work which the world must face."

The American working people have as great a stake in this question of Sabbath observance, therefore, as

have the leaders of the churches. Commercial interests, for selfish ends, are seeking to legalize on Sunday the operation of "non-essential" industries. Already nearly four million laborers are at work every Sunday, half or more of whom should be released. For example, 150,000 caddies are on the golf links every Sunday in season, tempted away from Sunday school by men (many of them church members), who for selfish Sunday pleasure are robbing the boys of moral and religious opportunity and training. We must fight earnestly against these abuses; and what a vigorous fight will accomplish is illustrated by the movement which brought about the closing of the first- and second-class post offices on Sunday, which means Sunday rest for 100,000 letter carriers and clerks.

The forces of labor, therefore, should stand with the church and battle for this vital necessity of one day's rest in seven. Well did Rabbi Hirsch, of Temple Israel, Chicago, say: "The Sabbath sentiment has thrown around the American workman the rampart of protection. It has given him what no other laboring man on earth has—the feeling that on one day out of seven he is a free man, free from the shackles of slavery." In the light of these truths it must be apparent that the best interests of all our people, even at the practical point of business efficiency, is at stake in these great issues. Sabbath observance is indeed the highest form of social sanity.

THE SABBATH A NATIONAL NECESSITY

This leads me to say that the inspirations of patriotism as well as the interests of religion should lead us rightly to observe the Sabbath Day. The Sabbath is a

national necessity. Whatever is for the physical, mental, moral and spiritual good of the people is for the good of the nation. "Righteousness exalteth a nation," and without obedience to the laws of God, there can be no true national righteousness. If we would see our country continuingly and increasingly great, then we must dig again the wells from which our fathers drank, and learn to walk again in the old paths. The true greatness of a nation cannot be measured by successful wars, towering office buildings, mighty navies and armies, piled up treasures of wealth, or a triumphant commercial system.

"Sad fares the land,
To hastening ills a prey,
Where wealth accumulates,
And men decay."

Manhood is the measure of national greatness; and we should covet that "righteousness which exalteth a nation," above every material gift and power; for then the "heritage of Jacob" will be ours, and the rich blessings of the good God will rest upon our beloved land.

Not only is the command of God on the side of Sabbath observance, but the inspirations of His promises are also ours when we obey. Some ask to-day: "Why should there be laws to fortify the Christian Sabbath, when there are many people in this free land who observe another day?" We answer that by saying that from its foundation this country has been recognized as a Christian land. Those who have come to us of alien race or faith ought to realize that the majority have a right to rule, and they ought to show their appreciation of the blessings which our Christian civilization has brought

to them by coöperating with us to preserve inviolate that institution which is one of the main pillars in the temple of our national greatness, namely, the Sabbath Day!

The Christian Sabbath had its origin in the resurrection of Our Lord and Savior, Jesus Christ. To honor Him and to memorialize the blessed truth of His resurrection, the Sabbath was changed from the last to the first day of the week. Our Christian Sabbath, therefore, has in it not only the law of the Old Testament, but the gospel of the new; and resting upon it is the hope of all the future. To desecrate the Lord's day is not only to violate the law of rest, but to treat with contempt the resurrection of Christ.

A PLEA FOR THE OLD FASHION

Oh, how we need to come back to the paths which our fathers trod! I am no pessimist concerning the future, but I see, I see clearly, some of the danger points that are confronting us to-day. We need to follow God's guidance. We need to-day, as we need nothing else, to return to the old-fashioned habits which made our fathers great and our mothers good. The age at every point is living too fast. We are grinding ourselves to pieces, body, mind and soul.

We need the old-fashioned home, where children were taught to obey their parents; where there was a family altar; and where the members of the home found their chief satisfaction within the home, instead of in the dance hall, the theater, the card room, and other even more questionable places of amusement. We may be able to grow a sturdy generation upon a diet of downy beds, overheated houses, fancy food, lazy hours, moving

picture shows, ice cream cones, chewing gum, cigarettes, and tango dances; but if we do, we will accomplish the supreme miracle of the ages.

We need the old-fashioned church, where prophets of God stood in the pulpit instead of animated question marks, and where the everlasting Gospel of the Son of God was preached, instead of a thousand foolish fads. And above all, we need the old-fashioned Lord's Day in which the plow rested in the furrow and the sweet Sabbath bells sounded across the silent fields and the quiet cities—calling the people from the feverish activities of the week and turning their thoughts to those divine and heavenly realities, which constitute at last the true life of man!

By some means, if our city and country are to continue in health and safety, then these true and tried ideals of our fathers must be saved to the race.

Particularly is this true of our own rushing city. *The foundation of New York's greatness was not laid by men who frequented cabarets and violated the Sabbath. The foundation of the greatness of this city and of this nation was laid by men who believed the Bible; who prayed; who attended the sanctuary; and who kept the Sabbath Day holy; and by women who did not wear their complexions in the bureau drawer; who were not pastmasters in bridge whist, nor finished artists in the fox trot, the tango, and the bunny hug; women who would not brook familiarities from men; who found their homes more attractive than the playhouses; who knew more about their Bibles than about Ibsen; who did not qualify for high society by a record in the divorce courts or a scandal in the newspapers; and who would rather own a baby than a pug dog!*

Some say that we are making great moral progress to-day; but this is open to serious question. We need to beware of the deadly danger that while getting rid of the more repulsive and spectacular elements of public wrongdoing, we do not, through a relaxation of moral effort, allow a great increase in clandestine social evils and secret sins.

The great question at last is, not whether society is more refined and orderly upon the surface, or even whether it is more moral as measured by human standards: the great question is, *Is there an increase of vital Godliness?* For without that there can be no true progress and no genuine morality. Morality without religion always fails. Greece and Rome had splendid art and literature, refined and elegant social customs, high ethical codes, and noble philosophical principles, but those civilizations rotted and died because they did not have a knowledge of the true God. And what New York needs to-day more than anything else is for the preachers, editors, parents, and all other forces of righteousness, to unite for the reëstablishment of a right home life among the people, for the proper rearing of children, and for the recreation of that reverence for God and His Word which will give us back the old-fashioned American Sabbath, in its truest and highest form, instead of the "Continental Sabbath" which has rapidly undermined religion in our great cities, and is now leading toward the moral chaos which has wrecked modern Europe!

CHAPTER XII

WILL NEW YORK BE DESTROYED IF IT DOES NOT REPENT?*

In His mercy and grace God gave His prophet, Jonah, a second chance, after chastening and purging him through suffering, and thus preparing him for his great mission. And what was the message that the prophet brought to the wicked city? It was a message of judgment. In verse four of the third chapter of the story we read: "And Jonah began to enter into the city, a day's journey, and he cried and said, Yet forty days and Nineveh shall be overthrown." Notice, too, that this message came from God. In the second verse of this chapter God said, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

God's message, then, to the wicked city is the message of warning and of impending doom. Many in this age have gotten a mushy idea of God. They seem to think that God is an amiable, easy-going, spineless sort of Being, who will wink at any iniquity rather than cause any one inconvenience or trouble. But God is no such Being as they imagine. God is not a good-natured grandmother, pampering and spoiling the children. No! He is the righteous Ruler of the universe. "Shall not the Judge of all the earth do right?" (Gen. 18:25.) God's government is founded on morality, and therefore He

*This sermon was preached while the war was still in progress.

will not wink at iniquity, nor allow the ungodly to go unwhipped of justice. There is no message that this easy-going age needs like the message of judgment, and God's true prophets need to sound forth the warning loud and clear, even as Jonah did to wicked Nineveh.

New York does not seem to realize the solemn grandeur of the days in which we live. When the great German drive was at its height last Spring and the outlook for the Allied cause was dark in the extreme, President Wilson, following the example of President Lincoln in the supreme crisis of the Civil War, called for a day of fasting and prayer for victory. The annual Memorial Day was set aside for that sacred purpose. I studied conditions in New York that day, going from hotel to hotel and club to club, and also making inquiries, as far as I could, among friends as to conditions in the homes of the people. It would seem that instead of fasting that day it was made a day of feasting. The tables were piled high with luxurious food, though half the world was in the shadow of starvation, and I saw men and women in the hotels, cabarets and clubs gorging themselves with luxurious viands and expensive drinks. The churches were empty and deserted, but every theater in the city was packed to overflowing. I saw long lines of people standing before the box offices in many places, almost scrambling for the privilege of getting in. In the world's greatest crisis the President had called the city to fasting and prayer, but instead of that, New York, on that sacred holiday, seemed to have turned out en masse to giggle over "Bing Bang," "The Follies," "The Kiss Burglar," "The Rainbow Girl," "Flo-Flo," "Rock-a-Bye Baby" and other rag-time monstrosities that were upon the boards.

The following Sunday I put the matter to the test before the congregation assembled at night in Calvary Church. There were about 1,000 people present, and we found that there were only six people out of the 1,000 who could say that they had followed the President's suggestion and complied with his request.

On that same holiday in several places I saw half-drunken men and flushed and giddy women coming out of the cabarets, piling into automobiles and into each other's laps in positions of flagrant indecency in broad daylight on the streets of the city.

GLUTTONY IN THE CABARETS AND HOTELS

Facts recently made public prove beyond dispute that the people spent $7,500,000 in the cabarets of this city during one month, and that in the face of war conditions and the request of our national administration that we use great economy and frugality in our eating at the present time. The spending of that amount of money in a day of war in any such way was a sinful and unpatriotic waste, to say the least of it.

I attended a few nights ago a banquet and entertainment given by the New York society of one of our southern states, in honor of the wounded soldiers from that state who were in the hospitals of New York. A number of these young men who were able to attend were brought to the banquet hall, and after the dinner, a ballet troupe of young women, dressed in tights, gave an entertainment. I have had the privilege of visiting many wounded soldiers in the hospitals, and have noted with great joy the deep earnestness of spirit which these young men, who have faced death for high ideals in

Europe, are now manifesting. Not only their Chaplains and other religious leaders, but the military authorities, from General Pershing down, have been trying most earnestly to teach the men ideals of purity and a right attitude toward womanhood. And yet, at this home-coming entertainment, these boys, many of whom had come from country homes in the South, by arrangement of the committee in charge, were confronted by this group of young girls, painted and powdered, who were paid so much a head to display their physical forms in public. On the other side, these men were taught the ideal of purity, but when they landed here they were given a pagan and indecent show. That seems to be New York's idea of "a good time!"

THE DOOM OF WICKED CITIES

New York should take these things seriously and earnestly to heart. Have we stopped to think that there has never been a Godless city in the history of the human race that was not eventually destroyed? Where is Babylon with its hanging gardens? Where is Nineveh with its vaunting pride? Where are Sodom and Gomorrah with their unspeakable infamies? Where are Memphis and Palmyra and Tyre and Sidon with their sins? They are all heaps of dust to-day! The wild jackals make their lairs where their magnificence once gleamed in the sunlight. Why were these great cities of the past destroyed? Why is it that the glory has departed from the Attic plain and the Ægean shores? Why has the greatness of ancient Athens gone glimmering like a dream? How pathetic is its history! Once it was called, because of its charms, "The Eye of the World,"

but its beauty has faded forever. Its temple of Theseus is in ruins. Its Parthenon is the home of the bat and the owl, and even the tombs of its heroes are but as the dust which they were vainly intended to commemorate! Why?

Why is it that "The Eternal City," too, has fallen, and that the glory of imperial Rome has perished from the earth? Its Coloseum is moldering away. The pathetic silence of its forum is unbroken by the eager eloquence of its great orators. No triumphal procession passes along its streets. No golden throated bugle sounds the thrilling tocsin of war, and the tread of the Roman legion shakes the earth no more forever! Why? Why is it that these majestic achievements of men, these great cities of the past ages, have been wiped literally from the face of the earth? There is but one answer. It is written: "The wicked shall be turned into hell, and all the nations that forget God" (Ex. 9:17). These cities forgot God. In the pride of their material glory, in their selfishness and their sins they turned away from their Maker, and his righteous judgment and his holy wrath turned against them.

WILL NEW YORK BE DESTROYED?

You ask me if I really think that such a fate as this could ever fall upon the great and splendid metropolis of America—our own proud and beloved New York, and I answer, yes! It not only could fall upon New York, but it will fall upon it—the wrath of God—unless it also puts on the sackcloth of repentance and turns from its folly and its sins.

There never was a moment in history so solemn as the

present moment or one more pregnant with eternal destiny. Our easy-going optimism will not bring us by the righteous wrath of a just and holy God. Listen! Two days before San Francisco was destroyed an editorial appeared in its leading newspapers proudly pointing out the greatness of that city and the matchless promise of its future. The editorial rehearsed the achievements of that wonderful metropolis of the far West; how it had come up from small beginnings and gone on from achievement to achievement until it had taken its place with the great cities of the world. And then the editorial closed with a reference to the future and said, "Nothing can now hold our city back from an immediate and matchless success." Yet within forty-eight hours after that prophecy was written San Francisco was a pile of smoking ruins—all of its proud beauty leveled in the dust! I stood shortly afterwards and looked out upon the miles of wreck and ruin where the beautiful city had once flaunted its proud banners to the sky, and thought of that editorial and of the weakness and folly of man!

Was there no connection between the insufferable wickedness, which had become rampant in San Francisco, and the doom that finally fell upon it? Political corruption flourished so flagrantly that, as shown later in the courts, mayors, councils and legislatures were bought up by graft money and used as the instruments of vice and greed in the robbing of the rich and the exploitation of the poor. Gambling flourished unrestrictedly, and the seething immoralities of the "Barbary Coast" smelled to high heaven. The churches were all but deserted, and the devil was in the saddle in San Francisco more notoriously than in any city on this continent. Say what you

will about that catastrophe, the fact stands that San Francisco has been subdued by sorrow and chastened by suffering, and at least the more glaring of its sins have been banished from its borders. It has been rebuilt in greater splendor and cleanness.

THE FORCES OF VICE

God's call is coming now to New York and to all America. He called to us in the sinking of the *Titanic,* and we would not heed. He is calling now in the thunders of the world-war. Shall we hear? Do we realize the solemn grandeur of the days in which we live? Do we understand that the destiny of the human race for hundreds of years to come is now in the balance? Can we escape, then, the righteous judgment of God if in this hour of humanity's Gethsemane we here in our great American metropolis continue to live selfishly and upon the glittering surface of things? Millions of our noble men are making every sacrifice, even to death, on the sea and in the trenches. Dare we, then, here in the home land, luxuriate in soft living, fancy food and frivolous amusement, when the breast of the world is being torn by the arrows of war, and when humanity's heart is bowed in grief and stricken with horror as never before in all the tides of time? Is it not a disgrace to us that our churches, which ought to be filled with praying people, are empty, while the playhouses, night after night and Sunday too, are packed to suffocation, vice flaunts its hideous form upon our streets, the dance halls are overcrowded, God's holy day is despised and violated, and men and women pay heavy fees for the mere privilege of

gaining entrance into dives and cabarets, where they can eat and drink and dance the hours away?

New York in a very true sense sets the pace for all America, and the time has come when New York should wash its garments and make them clean, and purge its borders of folly and sin, or God's righteous judgment will surely fall upon it. May the city heed God's warnings and repent before it is too late! May it beware of false optimism and self-deception! May it take to heart the saying, "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16-18). May its people not be numbered with those of whom Paul said: "When they shall say peace and safety, sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape" (1 Thess. 5:3). May it heed the terrible words of Jesus Christ when he said, "Except ye repent, ye shall all likewise perish" (Luke 13:3); and that other even sterner saying, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1).

GOD'S PLEADING WITH THE CITY

God does not threaten either a city or an individual in the sense of bullying, but he does in faithfulness warn, and then in fidelity punish, when the warning is not heeded, and his holy laws are disregarded. Europe had an opportunity to walk in paths of true progress and righteousness, but Europe chose the other path that led away from God, and is suffering now the consequences of its own folly and sin.

This is a day of judgment upon a wicked world; and New York will have to pay for its lightness, its frivolity

and its sins. God is still in the stage of warning and pleading with her. Jesus wept over sinful Jerusalem, and exclaimed: "Oh, Jerusalem! Jerusalem! Thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not? Behold your house is left unto you desolate!" (Matt. 13:37-38.) He prophesied that Jerusalem would be destroyed because of its sins, and his prophecy was literally fulfilled.

NEW YORK LEADING IN EVERYTHING BUT MORALS

Oh, that we might see this great metropolis of ours turning to God in sincerity! Why is it that New York leads America in everything except morals? It leads in commerce. It leads in art and literature. It leads in finances. It leads in education. But its worldliness, vice and intemperance are a fearfully bad example to all the Nation. In the great moral movements of recent years it has too often been a laggard and not a leader. More than a dozen of our American states have ratified the federal prohibition amendment. Why has New York been the great shining exception by its refusal to ratify? Would to God that our pulpits and our press might lead it into paths of purity and spiritual power, so that its noble life would not only safeguard the growing generation within its own gates, but would become an example of righteousness and Godly power to all America and the world!

GOD HAS A SON IN THE WAR

I speak thus earnestly of these practical things because at last the practical things have a vital influence

upon all our religious interests. A little boy was walking out a while ago with his father. It was the beautiful sunset hour. Against the soft red of the afterglow in the sky, one star began to shine, increasing in luster until it gleamed in golden glory. The little lad noticed it and exclaimed: "Look, father! God is hanging out his service flag. He must have a son in the war."

Yes, God has a Son in the war! Christ is bleeding again on every battlefield of Europe. The greatest stakes at last in the war are the interests of His kingdom. Unless that is prospered and advanced by the war, all our material and intellectual victories will be of little avail! Let us help Christ gain the full fruitage from victory in the war by cleaning up New York, that it may lead this Nation into paths of purity and power!

CHAPTER XIII

JUDGMENT BECAUSE OF PAGAN NEW YEAR AND PEACE CELEBRATIONS

SOMETIMES it is asked, "Will there really be a Judgment Day, as the Bible pictures it?" Can we doubt it for a moment? The fact of judgment runs through the whole creation. Thomas Jefferson said:

"A man passes for what he is worth. Very idle is all curiosity of other people's estimate of us, and idle is all fear of remaining unknown. The world is full of judgment days, and in every assembly that a man enters, in every action that he attempts, he is gauged and stamped."

We find this truth everywhere. The farmer can idle in the spring of the year. He can sit around spinning yarns and smoking his pipe, and pass by in forgetfulness and neglect the seed time; but there is coming for him a judgment day in the fall, when there will be no harvest, no food for his family and no provender for his stock. He reaps there only the results of his own folly. The merchant can be careless about his accounts and negligent of his business, but for him there comes a judgment day, when the sheriff shall nail his notice to his door and close up the business. The student in college can idle along and neglect his studies, and spend his father's money in high living, and for a while he can get by with this. He can bluff out some sort of show-

ing in the classroom, but there comes for him at last a judgment day. The examination period arrives, and it is disclosed then, to professors and students alike, that he knows nothing, and judgment is passed upon him.

It is ever as Jefferson says, "The world is full of judgment days." Must we not have, then, a final judgment? Because this is a moral universe ruled by a righteous God, and because we are free and responsible moral agents, therefore, the thought of a final great assize, in which personally and individually we will be judged and our lives will be passed upon, for weal or woe, is inevitably and eternally true!

THE BIBLE TEACHING

The Bible teaching upon this great theme is that the judgment will not occur upon a single day, as some have supposed. It extends over a long period of time. Yet, in a very true sense, it is nevertheless one event because, although stretching over years, it is that time in the history of the world during which all the children of earth will finally stand before the judgment bar of God. There are a number of expressions in the Bible designating that great and awful time. It is called "the day of judgment"; "the day of the Lord"; "the last day"; "the great day"; and sometimes simply "the day." It will be the time of "the vindication of Jehovah." Because of God's patience, and the fact that human destiny is being worked out under forms of free will, things have occurred all through history which seem to reflect either on the holiness or the power of God. The question often arises, in the face of terrible events, "If God is good and all-powerful, why does He permit this?" But the time is

coming when God will no longer restrain Himself. The day of mercy will end and the day of wrath in all its fullness will come in, in which both God's righteousness and power will be vindicated before the whole earth.

The object of this entire period of judgment is not only to render justice but to finally purge the earth of all unrighteousness and to restore purity and peace, as God originally planned when He created man and put him into the Garden of Eden. The judgment, therefore, is not merely a day of wrath and of the vindication of righteousness and justice, but its supreme aim is the transformation of all things from a condition of sin, disease, and death into a condition of universal holiness, health and happiness.

When I was a child I used to wonder about the judgment "books." In imagination, I saw a great ledger, one page for the record of our sins and the opposite page for the record of our virtues and good deeds; and I thought that God at the judgment would simply balance the books, and give us our award according to whether the majority of our deeds was upon the credit or the debit side. I no longer think of it in that childish way, and yet there will be a judgment book. It will be the human race, and each life will be a page. You, my friend, are a leaf in the ledger of God! And how very easy it will be for the all-seeing eye of the Judge to read the record! Either the page will be washed clean by the blood of Christ, or else it will be black and foul with the stains of unforgiven, unatoned-for sin! Well did even such a man as Elbert Hubbard say before his death:

"Man is a tablet upon which is written his every word and thought and deed. He is the record of himself. The

record is the man, and the man is the record. It will be easy to reckon accounts at the Last Great Day. The Judge will only have to unfold the heart and look: All is graven there,—nothing was ever hidden, nor can it be. 'God is not mocked.' "

IS NEW YORK RIPE FOR JUDGMENT?

Ours is an easy-going and optimistic age. We do not like to be disturbed with unpleasant thoughts, and yet if we are wise men and women, we will give due consideration to these things, in the light of the tremendous times in which we live. There has never been such a day as this before in the world's history. This is a time already of judgment upon a wicked world. The whole world is now standing in the shadow of anarchy and starvation. Unless we repent and turn to God, we will have to pay the price of our folly and sins. And New York, let us understand, is no exception to these great truths of God. Though she exalt herself to the very heavens, she shall be laid low, unless she repents and turns from her wicked ways. We have become so vain to-day over our scientific achievements and education and all that, that we have tended to condescend even to God. We tend to look down upon Him from our lordly human heights. But what folly it is! "He who sitteth in the heavens shall laugh!" May He not laugh at us! And let us well know that God's arm is not shortened and that He has the means, even of temporal judgment, in His almighty hands. Have you ever thought of what a good husky tidal wave would do to "little Old New York," as we call her? Have you ever imagined the Woolworth "sky-scraper" butting headlong into the Equitable Building, through such an earthquake as

that which laid San Francisco's proud beauty in the dust? Have you ever imagined the Metropolitan Tower crashing over on Madison Square Garden some time, when there were tens of thousands of people in there at some worldly, godless celebration on the Lord's Day?

Ah yes, don't worry about God's not having the means for judgment, even in this world! We did not take very much to heart His warning given us through the great war, and here came along a new, mysterious disease—the Influenza—that baffled all the doctors and then swept away more of our people than were lost in the war! We got off too lightly from the war here in America, and if we don't mend our ways some other judgment will fall upon us.

UNPOPULAR PREACHING NEEDED

One trouble with New York is that you are too much pleased with your preachers. You have said to them, like the people in the old Bible day, "Prophesy unto us smooth things," and they have done it. Many of the preachers themselves have lost their grip on God's truth because of the materialistic and skeptical philosophy of the age. They have compromised with the world. They have cut the Bible up into fragments with their "criticism," and they are giving to the people a cold hash of question marks and doubts, instead of the gospel of Jesus Christ. They are giving them fancy little sermonettes on a hundred foolish fads, instead of the true and holy Word of God!

You say that you do not believe in the appeal to fear, and that you do not care for Puritanism; but we had better fear God, my friends, than fall into hell through

our folly and false optimism; and we had better have some of the old time Puritanism that made our fathers great and our mothers good, rather than the hell-born impuritanism that is wrecking our modern life!

I mean no unkindness and no uncharitableness when I ask: Are the preachers of New York asleep? Why do we not hear their voices thundering from their pulpits against the wrongs of to-day, and warning the people against judgment to come? In such times as these, with the mighty world-wide issues at stake in the conditions of to-day, the preacher who is content to drivel along with his smug aloofness and his pious platitudes, and to come to the presence of his Maker at last with only the record of having pleased a few well-to-do people and built up a good "golf" score will deserve the scorn of men and the wrath of God!

PAGAN PEACE CELEBRATIONS

No thoughtful man who has the courage to speak his convictions can look at conditions here in New York without feeling that judgment is laid up for this city unless she turns away from her wicked ways.

We have got to face the fact that such celebrations as have been recently held in this city are pagan to the core. They are from hell and not from heaven. What thoughtful eye could look upon the scenes that we witnessed upon the streets of New York during the peace celebration, for example, without profound sorrow and grave apprehensions for the future? When thousands upon thousands of the people in this city took the peace celebration simply as an occasion for breaking all of the bounds of propriety, it should have caused the custodians of the moral life of

this city to earnestly protest; and yet not one word did we hear from pulpit or press in condemnation. All up and down our streets we saw girls still in short dresses—girls in their teens—trooping along with the arms of men around their waists. We saw men and women, including these very young girls, hugging and kissing each other upon the streets of our city, often in postures that were disgraceful. And this was not simply a few scattered cases of girls kissing soldiers and sailors. The night of the great peace celebration the highways were full of such incidents from block to block, and it is said that there was open shame upon our streets. Is New York a Christian city, or a pagan city? From such things as these we must conclude that she is the latter.

And now, on the past New Year's night, the climax in our American celebration of victory and peace was reached. And how was it reached? Not as a Godly people should have reached such a climax—with songs and prayers of thanksgiving to God for deliverance—but the climax was reached in a wild orgy of eating and drinking and evil indulgence, in which millions of dollars, in aggregate, were poured out in riotous living.

Would we not think that a truly Christian people would have celebrated in a very different way from this? Time is one of God's greatest and most sacred gifts to man. In it and by it we live and grow, and through it we have our opportunity to serve, and to strive to leave the world a better place in which to live before we pass from the stage of action and make place for another generation. To welcome a New Year of time, therefore, we ought to have not only the spirit of joyful gladness, but of deep and earnest purpose and prayer, and especially should this be true of the year following the great war.

THE MAYOR'S NEW YEAR PROCLAMATION

There never was a moment in history so solemn as the present moment, or one more pregnant with eternal destiny. Ten millions of human beings have just been destroyed in this war. They have been gassed and hacked and blown to pieces, and their bodies are now rotting in the depths of the earth or under the sea. Ten million homes are in mourning. We are standing in the shadow of ten million human graves, and the darker shadow of universal hunger and anarchy hangs over the earth. But in the face of all this, how did we celebrate God's gift of a new year of time—with its sacred opportunity for life and service to the race? *We celebrated it by gorging ourselves with food, getting drunk, and going on a carouse!*

That seemed to be what was officially expected of us, because our Mayor not only extended the saloon licenses so that liquor could be sold until 2:30 in the morning—and that really meant all night in many places—but in announcing this extension he practically invited the city to go on a drunk. I do not wish to criticize our Mayor unduly, because he has enough trouble just at this time without the preachers jumping on him; and yet surely something ought to be said about his announcement in connection with the New Year celebration. In connection with his statement that the saloons could stay open he said:

"This is an unusual year. There never has been such a time for celebration as this year. The end of the war and the fact that the country is in such shape, and conditions are improving is sufficient reason for making an

exception this year. We can't bottle up the enthusiasm of the people this year."

In other words, he practically gave the official O.K. to the city's getting drunk. He opened the saloons and then gave our youth *carte blanche* to "go the limit." And they went the limit. Rome in her palmiest days of degeneration did not see sights worse than could be seen in New York and other large cities on that night. I speak in the light not only of what I have seen personally, but what has been told me by reliable friends at first-hand. The scenes of eating, drinking and dancing, the cases where girls got so drunk that they slipped down under the tables, out of the chairs; cases where army officers, in the wild delirium of dance and drink, threw girls on their shoulders, and went careering around the room with them, making an indecent display,—these things constitute the danger signals of precisely the conditions that destroyed all of the other great civilizations of the past. While they are not universal, thank God, in our country, our great cities nevertheless "set the pace," and these things are symptomatic of *tendencies* throughout our country.

When the news came to London that the war was over, Lloyd George immediately had Parliament adjourn so that they could go in a body to Westminster Abbey for praise and prayer. What a contrast with this, when our Mayor not only threw open the saloons but practically said to the youth of our city, "Go to it!"

PAINTED WOMEN AND DRINK

These things mean judgment upon us. When we stop to think of it seriously, ought God to pass by such things?

If He is really God, then ought He not to pass judgment?

When he looked down upon New York on New Year's night what did He see? The churches full of grateful people, upon their knees thanking Him for peace and blessings brought during the old year, and asking Him for guidance and grace to live the New Year aright? No, He did not see that! He looked down and saw the churches closed and dark, and in the few that were open, little handfuls of people. He looked down and saw the theaters packed to the doors by people, some of whom had paid as high as ten dollars each to get in and have the privilege of gazing at pink tights, and applauding salacious jokes! God looked down and saw the hotels and cabarets jammed with people, spending on an average of ten dollars each, to eat and drink and dance and watch silly women kick up their heels. Instead of seeing the homes of New York with mothers and fathers and children around the fireside praying, as in the olden days, or gathered around the piano with friends, singing the pure, sweet old songs of the past, God looked down and saw dogs in the cradles where babies ought to be, the homes empty, and the places of resort filled with thoughtless men and painted women and girls, many of them only about half dressed, smoking cigarettes and drinking cocktails!

My God, oh, men and women, how far we have gotten on the road toward hell here in this great metropolis of America! The very advertisements in the papers were suggestive and shocking on New Year's Eve, to say nothing of the performances which were given in hotels, cabarets and theaters. And what God saw as He looked down into the saloons and the resorts of vice, and the

homes where sensuality reigns, only He Himself could tell!

We will have to answer to Him at the judgment for all of these things. What are the mothers and fathers of this city, who allow their young daughters to go to the hotels and cabarets, and often to get drunk there, going to say about it? Do these parents of New York imagine for a moment that they will escape the judgment of God for the awful neglect of their children?

RICH GOADING THE POOR TO REVOLT

And what shall we say of the folly of the rich and well-to-do elements in New York's population, that in such times as these would give to this city and country such an exhibition as this celebration on New Year's night? Some time ago facts were brought out before our Board of Aldermen showing that in one month $7,500,000 were spent in the cabarets of New York. What, then, must have been the sum spent on New Year's night in this riot of drunkenness and gluttony, to celebrate God's gift of a new year of time to the race? Unless the rich and well-to-do elements in our country awake from their vain dreaming and face facts as they are, and unless they develop some sense of social responsibility, nothing under heaven can keep back trouble from America. Hell has broken loose in Russia, primarily because the rich and aristocratic elements of that country for centuries ground down and exploited the ignorant, helpless masses, and set before them, not the example of brotherhood and helpfulness, but the example of heartless cruelty, and just such riotous living as we are seeing here in our own beloved land.

Some of the wisest minds of our country to-day are warning our people against these dangers, and yet they still rush heedlessly and thoughtlessly on. The great social chasm between the very rich and the very poor is widening every day, and such idle feasting and such waste of money as New York saw on New Year's Eve, while there are multitudes of the poor in our city underfed and scantily clad, and miserably housed, does not make for social peace and brotherhood; rather it makes for the growth of enmity and strife. We must give heed to these things and learn to do justly, love mercy and walk humbly with our God if we expect to save the world from industrial autocracy and plutocracy on the one hand, or anarchy and Bolshevism on the other. Oh, that we may heed the warning that God gives! For if we do not, judgment will surely fall to the line and righteousness to the plummet, and the price of injustice and folly will have to be paid to the full.

THE CHURCHES SITTING AT EASE

In the midst of these conditions, so pregnant with danger and woe, what are the churches of the living God doing? Is not the indifference within the ranks of the Christian people appalling? The modern church has let the millions of the laboring people drift almost completely away. Great numbers of our Protestant churches in New York close their doors for three or four months of the year; and even in the height of the winter season, where do we see the churches sounding the call of God clear and strong, and reaching out their loving hands to all the people, really to help them and to lift them up? The ringing words of the late Bishop Potter, at the dedi-

cation of Grace Chapel in this city, apply not only to his own church, but to all God's people. He said:

"The growth of wealth and of luxury, wicked, wasteful and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the church of God to sit still and be content with theories of its duty outlawed by time and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God. Take my word for it, men and brethren, unless you and I, and all those who have any gift of stewardship of talents, or means of whatsoever sort, are willing to get up out of our sloth and ease and selfish dilettantism of service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope, then verily the church,—in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions,—is revealed as simply a monstrous and insolent impertinence!"

Nor can we ease our conscience by "charity." A little charity at Christmas, and in times of epidemic cannot cover the multitude of our social sins. Philanthropy cannot make amends for social injustice and economic wrongs. More than anywhere else upon this continent the churches in New York seem to be "sitting at ease in Zion," while the very fires of hell are crackling just beneath the city. With evidences of appalling sin upon every side, the church is playing with the great tasks of the kingdom.

HISTORY'S VINDICATION OF JUDGMENT

All history proves the truth of Judgment. It applies to the individual. When the late Emperor Francis Joseph was a young man, it is said that he committed a dastardly wrong that affected one of the families in his kingdom. A woman belonging to that family cursed him for this deed and predicted that God would follow him and his family with vengeance. How well that curse and prophecy were realized, history tells us in the strange and tragic story of Joseph's family in all the after years. It seemed, indeed, that the very curse of God rested upon him and his house.

The house of Valois perpetrated the massacre of St. Bartholomew and then vengeance was visited upon them and they were destroyed. The Bourbons drove out the Huguenots, but were themselves destroyed in the useless wars of Louis XIV and XV. Napoleon violated the eternal principles of righteousness, but began to pay for his crimes even in this world, on St. Helena's lonely isle!

Modern history, and the things which are occurring before our very eyes, are teaching us the same lessons. Dr. Andrew D. White was ambassador to Russia when the late Czar Nicholas was a young man. He saw the brutal attack on Finland's liberty, the violation of the pledge of autonomy given it, and the destruction of its Constitution. Dr. White, in his autobiography, refers to Russia's treatment of Finland as "the saddest spectacle of our time," and puts on record this prediction:

"I put on record here the prophecy that his dynasty, if not himself, will be punished for it. All history shows that no such crime has gone unpunished. It is a far greater crime that the partition of Poland; for Poland

had brought her fate on herself, while Finland had been the most loyal part of the Empire. Not even Moscow herself has been more thoroughly devoted to Russia and the reigning dynasty. The young monarch whose weakness has led to this fearful result will bring retribution upon himself and those who follow him. The Romanoffs will yet find that there is a power in the universe, not ourselves, which makes for righteousness. The punishment to be meted out to Nicholas and his house is sure."

Time has brought this forecast true to the letter.

A generation and a half ago, the rulers of Germany, through stealth and deceit, crept up and then sprang at the throat of unsuspecting France, overpowered her, and robbed her of her fair provinces of Alsace-Lorraine. To protect these ill-gotten gains, they then built up the most powerful military machine ever organized on earth. They filled the Empire from end to end with supplies and munitions of war, and planned and schemed to overrun, when their time was ripe, the other nations of the earth and to dominate the whole world. Behold Germany now, prostrate in the dust of defeat and tottering upon the brink of eternal ruin! Behold her vain and pompous war Lord—he who would have ruled the earth—literally now a "man without a country!" Instead of his vaunted "place in the sun," he will be fortunate if he does not find a place against a brick wall before a firing squad, or a place at the end of a hangman's rope!

We need to fear God to-day. This age is living too fast, and we will have to answer to God for it all. "Dost thou not fear God," O man, in your sins? There is no more terrible picture in all Scripture than the picture of the Great White Throne and Him that sat on it, "from whose face the earth and the heavens fled away." There

is here no faintest suggestion of mercy; for in that judgment time, the day of mercy will be over. There is here only the suggestion of the austerity of divine Justice and eternal Holiness, in whose awful presence no evil thing can stand but from whom, even earth and heaven flee away in fear.

In one of the western states several years ago a great convention came to its close. There was a special train rushing back toward the East crowded with the delegates who had attended the convention. The conductor of this train was a man of high temper and of selfish nature. He reached a small station, and received orders from the train dispatcher to wait until he was passed by a freight train. Whether he had been drinking or whether he was over-wrought in nerves, we do not know; but it is said that when he received those orders, it made him very angry. He cursed the train dispatcher to himself for ordering him to hold his passenger train in order that a freight might pass it; and then he determined that he would risk the run to the next station. Without letting the engineer know his orders, he gave the signal to go on. The engineer threw his hand upon the throttle, and opened it up wider and wider, until the great engine, with its long load of human freight behind it, was leaping along the shining rails like a thing of life. But suddenly, in swinging around a curve, the engineer saw the heavy freight train thundering toward him, and just a little distance away. He barely had time to call to his firemen to leap from the cab for his life, when the two great machines rushed together with a noise that was deafening and a crash that jarred the ground on every side. Instantly there ensued a scene of awful wreck and ruin; the two great engines locked

together, one mass of twisted steel and mashed iron, from which the steam was hissing and screeching; the passenger coaches smashed into kindling wood and the freight cars piled up on top of them; and in the midst of it all the groans of the wounded and the stark faces of the dead. And that guilty conductor sneaked away through the woods, to be later captured in a distant city to which he fled. But the conductor of the freight train walked among the weeping people, and up and down between the rows of mutilated corpses lying upon the grass, going to every one who would stop to listen to him, and showing them the little piece of yellow tissue paper with his orders upon it, and saying through his tears: "Thank God it is not my fault! I obeyed orders! Thank God it is not my fault! I obeyed orders!"

Oh, that all of us can say that on that great and awful day of the searching of all human hearts, when we stand before the judgment bar of God!

CHAPTER XIV

THE FINAL DEFEAT OF THE DEVIL

THE fact of moral evil in a world created by a good and all-powerful God is a mystery that the mind of mortal man, perhaps, can never fully fathom. We see that the mystery of evil is connected with the free agency of man, because in order to make us men, instead of mere automata, God of necessity had to make us free. The very difficulty of the thought of evil in a world so made drives us back, of necessity, in our thinking to the idea of an outside evil influence. The Bible is very clear in its teaching, not only concerning the fact of evil in the world, but also concerning the fact of the personality of the Author of evil.

The Devil, we are taught, has his henchmen—hosts of demons who do his will and who serve as his instruments among men. And we need to take seriously to heart the fact that these are tremendous truths with which we are dealing, and not merely idle speculations of theologians. The Bible teaches us that the Devil can "array himself like an angel of light." He comes in the most plausible, ingratiating, and seductive ways. And the grimmest piece of humor in the history of the world is the fact that, in this age when the devil is most active, there is the least belief even about his reality and existence. The Devil to-day has so transformed himself into an "angel of light" and so deluded the children of men, that multi-

tudes who pride themselves upon the fact that they are highly enlightened, do not even believe that there is any such being. There is to-day an easy-going philosophy abroad in the world, which softens down all evil, which minimizes sin, and which laughs to scorn the thought that there is a personal Devil. We are taught that under certain circumstances God laughs, and surely if we could but see deeply enough behind the conditions of to-day, we would behold the Devil laughing in fiendish glee at the delusion with which he has misled and through which he has destroyed the children of men.

THE DEVIL AND THE WAR

Surely the time has come when we need to arouse ourselves from the delusions of this adversary of souls. Recent events in connection with the Great War, and the conditions in the world to-day, prove the truthfulness of the Bible's teaching concerning the reality and diabolical character of the Devil. It is impossible even to imagine the horror and infamy into which humanity was plunged by the war. We can scarcely believe the sickening stories of shame and outrage and lust and rapine and murder. It is hard for us to realize, and yet it is literally true, that one million Armenians alone were massacred in cold blood. Not soldiers, mind you; not people who were directly connected with the great stakes in the war, but poor, simple-minded peasants, for the most part; old men and little children and tender women were butchered and hacked to pieces and put upon boats which were then riddled with cannon and sunk. They were driven out by the thousands to die in the deserts and mountains. Little babies were born amidst these horrors

and died with their mothers, because the feeble steps could not keep up with the procession that was being urged on by Turkish bayonets! We have authentic records of cases where entire families were shut up in their own homes, the houses were fired, and when some of the children ran screaming out of the burning buildings, they were caught by the Turkish soldiers and thrown back through the windows into the inferno of flames.

The record has but recently come to us from one of the most reliable of our newspaper correspondents who is now in Serbia, of the awful deeds of bloodiness in that unhappy land. Near one village there was a deep ravine, and into this ravine, he tells us, tens of thousands of Serbia's best people were marched and murdered. In order to kill off the Serbian race in its stronger elements, the policy was deliberately adopted of selecting out of the villages and towns the people who were best educated; the professional people; the teachers and the better-to-do elements of a community. They were taken, without knowing where they were going, and sent off in groups of twenties and thirties and fifties and hundreds down to this village, and then in the darkness of the night they were taken out to that ravine of death, tied together with ropes, and bayonetted and hacked to pieces and dumped into a foul ditch for burial. Men lost their reason, we are told, listening to the awful screams and cries that came in the darkness out of that human hell.

It is an unpleasant and awful thing to even have to listen to these tales of horror. *But it is important that we should dwell upon them, that we may find out where they came from, and who is really responsible for them.* Think of the thousands of Russians who were caught in the Pripet marshes and surrounded by the Germans, who

shot them to pieces in fiendish glee. The poor wretches there, trying to surrender, waving white flags and holding up their hands as the fire was poured into them from all sides, and they were not allowed to surrender. They were done to death, while the Germans laughed at their agony. Think of the cowardly schemes which the Huns resorted to. Think of the loaf of bread that the American soldiers found with a knife sticking in the top of it, but which had within it a bomb that was exploded when the knife was drawn. Think of the case where the English soldiers, when they came rushing into a village which the Germans had just retreated from, found a little kitten nailed up alive to a door, with the nails driven through its paws and so arranged that when the kind-hearted English soldier who found the pitiful creature mewing and whining, drew out the nails, it exploded a bomb that killed him. Is that human? The craft and cruelty that could play upon the natural qualities of human sympathy for the suffering of a dumb animal, in order that a man's life might be destroyed, certainly must be diabolical. Think of raped and plundered Belgium. Think of prostrate Northern France, blasted and withered, with 350,000 of its homes destroyed; its men driven off into slavery and its women and little girls held for purposes of shame in the dug-outs of the German officers. Think of the systematic outrages of women and children. Not through personal passion of irresponsible soldiers, but as a result of military orders, in order that terror might be struck into the hearts of the people in invaded lands. Think of all this unspeakable nightmare of shame, sin, and hellish horror, and then ask yourself, did man do this? Are such deeds native to the human race? Is this the climax of our much lauded evolution? If these

things came thus from man, then I am ready to despair of the human race and of all life upon this planet. If here in the twentieth century, after all these ages of education, and despite our science and our art, our philosophy and our religion, our culture and our supposed character; if, despite all of these things, these infamies have thus come upon the world as a natural result of human forces, then, I say, there is no hope for the future.

BELIEF IN THE DEVIL THE ONLY GROUND FOR OPTIMISM

But they have not so come. The forces of infamy and wrong let loose in the war were not human forces, but diabolical and hellish forces. "An enemy hath done this." These horrors were from hell. A personal Devil, through his black hosts of demons, put into the minds and hearts of men these thoughts of cruelty, lust, and infamy. The only reasonable ground for optimism is to believe this. If these awful wrongs and horrors are native to man, then there is no hope for the future of the human race. The only solid ground for hope is to believe that the Devil, the great enemy of man, has promoted and inspired and directed it all.

Do you think, my friends, that mere human selfishness at its worst could deliberately formulate and launch a catastrophe so unimaginable in extent, and horror, and infamy as this? Ah! no. "An enemy hath done this." A personal Devil, seeking to humiliate God by wrecking God's world, has been behind it all.

OUGHT THE PREACHERS GO ON A STRIKE?

And what shall we say in regard to the present forces of strife, anarchy, and disorder which we see at work

in the world? Are these things of man? or must we not believe that a great malignant spirit of evil is behind them all? On one side we see even in America, with all of her enlightenment and boasted progress, the spirit of bestial selfishness, even in the higher ranks of our society. The performances of the profiteers in laying a personal tax upon the bread and the meat and the drink and the clothing of the American people, thereby causing suffering to millions, and the actual death of multitudes of little children, cannot be accounted for upon any ground other than that of a malignant spirit of evil prompting these things. There are good grounds for believing that these men would "corner" the air, if they could do so! They would pipe it out to us at so much a foot, and if we refused to pay the price, we could suffer the alternative of strangling to death for breath!

And what shall we say of the spirit on the other side within the ranks of labor, which prompts strikes and bloodshed in order to attain its ends? May I say here, that I have always been an outspoken friend and champion of the laboring people of America? I am fully sympathetic with the struggles of the masses to come up to fuller rights and a higher standard of living, but frankness and loyalty to truth compel me to say that there are increasing evidences of the growth of a wrong spirit within the ranks of labor to-day.

There are evidences of an increasing attitude of intolerance and unwillingness to arbitrate differences, and a disregard for the rights of the public, who constitute the third party in every disturbance between labor and capital. And certainly it is true that if the wages of one class of our people ought to be raised, then the scale

ought to go up all along the line, or there will be inevitably increased suffering in the ranks of some.

President Lowell of Harvard University, in a recent address, set forth the fact that the average motorman is now paid eighty cents an hour for his labor, whereas the average college professor is paid only eighteen cents an hour for his labor. He then coined his famous pun in which he asked, "Is it more important to mind the train or to train the mind?"

Everybody in the world now has gone on a strike except the preachers and the undertakers, and I suppose that we will be the next to fall in line. Bishop Touret of Western Colorado has already made a plea for the "eight-hour day" for clergymen, and certainly preachers have grievances enough, on the score of underpay and other abuses, to justify most earnest protests. I do not speak now of the fat-salaried city preacher. To be perfectly frank with you, I question very much whether some of us really earn our salaries. But I mean the great mass of American preachers whose average income is so pitifully small, that frequently it is impossible to properly feed and clothe a growing family upon it.

So if we are to move in line with the spirit which is now prevailing in the world on this subject, I suppose we will have to get together soon in a great "National Convention." The call would go out from some of the more aggressive and ambitious brethren, calling us together, and we will say that perhaps the convention would be held here in New York City, as the metropolis of the Nation and the hub of the world. Let me give play, my friends, to my imagination for a few moments and picture for you about how it would line up. That is, of course, I mean if we followed the prevailing way of

CLOSED
EVEN THE WORM FINALLY TURNS
WE WILL NO LONGER STARVE WHILE WE SAVE YOUR SOULS FROM HELL
A NEW DRESS for the WIFE
WE DEMAND THE FULL DINNER PAIL
REMEMBER OUR KIDDIES
Amalgamated Association for the Promotion and Protection of Progressive Preachers
Wortman

Illustration of Dr. Straton's description of the "Preachers' Strike," which appeared in the New York "Tribune" of Sept. 14, 1919.

doing these things. Well, there would be, to begin with, highly colored stories in all of the papers about the gathering of these forces. Headquarters would be established at the highest-priced hotel in town, and a group picture of the leading agitators would be accidentally furnished to all of the papers.

Then there would be a grand parade down Fifth Avenue. There would be one or more brass bands, with a leaning to jazz music. Some brother with a martial figure and air would be selected to head the parade on a prancing steed. Then would come the long line of black-robed figures, with Prince Albert coat tails flapping in the breeze, beaver hats shining in the sun, and a look of grim and awful determination upon every face. In addition to Old Glory, which would be prominently displayed, to show that we are a patriotic fraternity, there would be other banners and placards, with rallying calls printed in bold letters upon them, running something like this: "Even the Worm Finally Turns!" Another would read, "We Will No Longer Starve While We Save Your Souls from Hell!" Another would carry the legend, "No Pay, No Preach!" Another, "A New Dress for the Wife!" Another, "Remember Our Kiddies!" and "We Demand the Full Dinner-Pail!" and so on down the line.

In due season the procession would reach Madison Square Garden, and we would march in with flags flying, and bands on either side of the entrance tooting at their highest concert pitch. A cordon of policemen would be on hand to keep order, and to see that we did not exceed the bounds of propriety. The old Garden would be gayly decorated in bunting, and after the usual preliminaries to such an occasion, we would then be stirred up to the fighting pitch by a series of red-hot addresses,

in which our grievances would be fully aired. Then a permanent organization would be effected. The question of name would demand earnest consideration as it would be necessary to have the name suggest in part our claims and purposes, and, of course, it would be vitally important to have the name consist of about two lines of sonorous, juicy alliteration. Something like this would do: "The Amalgamated Association for the Protection and Promotion of Progressive Preachers."

The grand climax would then be reached in a series of resolutions, setting forth our grievances under about a half dozen "Whereases." These "Whereases" would recite the fact that we are expected to welcome the babies, marry the young couples, comfort the sorrowing, inspire the young, harmonize domestic differences, lead in all patriotic enterprises and all movements for civic betterments, keep the home life of the people sweet, save the souls of sinners, edify the saints, and bury the dead. Then the "Whereases" would set forth the fact that a due appreciation has not been shown for these vital and important services, and the conclusion would be reached about as follows: "Therefore be it resolved that we, the preachers of America, do hereby announce to our churches and to the general public, that we will not longer submit to the harsh and heartless treatment which we have been subjected to from time immemorial; that we will not grant even a three-days' postponement to discuss our claims, with a view to possible arbitration; but that here and now we declare to our churches and to the general public, that unless we are given immediately an 'eight-hour day' and a fifty per cent. boost in salary, we will go on strike and let them all go to Hell!"

THE NEED OF A RIGHT SPIRIT

Now, my friends, if we followed the prevailing fashion within the ranks of discontent, isn't that just about the way the thing would shape up? And what would you think of us if we did such a thing? The reason why the preachers do not go to these extremes, perhaps, is that there still lingers in their hearts, at least some glimpse of the ideals of altruism and service. They understand that the true object of life is, not to get as much as possible, but to give as much as possible; that we are here to serve, and not to strive for self; that we are to put manhood before money and God higher than gold.

The only thing which will bring true peace to the world, and which will recreate the spirit of brotherhood, and which will bring us safely by our dangers in America, is for capitalists and laborers alike to realize that they are not the masters but the servants of their fellow men. We all need to hear again the words of Jesus, "He that would be greatest among you, let him become the servant of all." The true object of all life and of all labor is, not to get as much as possible for ourselves; but to give as large a contribution to the common weal as is humanly possible. And when the great captains of industry in our country get away from their selfish viewpoints, they will no longer be willing to exploit the mass of the people for their personal gain, but will strive to help their fellow men; and when the millions of laborers in the country catch the same ideal, they will stop striking and get together with the capitalists, and all of them then will solve these vexed problems like sensible men and patriotic Americans.

All of this spirit of strife and contention and selfish-

ness and bitterness in the world to-day, on both sides, is from the Devil. It is un-American, un-Christian, and diabolical; and when we all realize that and unite our forces against the Devil, and reënthrone Jesus Christ in our hearts, and thus get back once more the spirit of fellowship and brotherhood and love and service, all will be well; but until then, nothing will be well, either in America or in the poor, old, sin-scarred, war-wasted, weary world.

THE DEFEAT OF THE DEVIL

Thank God for the comforting assurance that this enemy of God and man is to be finally defeated and driven out of the world. I will not take the time to trace out in any detail a description of the final defeat and destruction of the Devil, as pictured in the Bible.

But there is a final chapter in the tragic and terrible career of this high intelligence, who was privileged to walk with God and to serve God as one of his great messengers, until, through over-vaulting pride and vanity, he fell and rebelled against his Creator. Oh, the suffering and sorrow he has produced among the teeming millions of the children of men through all the long sad years of earthly history! Well has one devout heart said of him:

"With what murderous malignity did he attack the innocence of our first parents, and the heavenly purity of Jesus! With what carnage and misery has he overflooded the earth! There has never been a sanguinary war, but he instituted it. There has never been a death-scene, but it is traceable to him. Every blight of human happiness, every failure of human peace, every sorrow of human life, has come from him. All the fiery passions

that rankle in men, and break forth in deeds of violence and blood, are his inspirations. Never a being has been perverted from the beneficent object of its existence, never a soul has lost its Creator's image or gone down to perdition, never a life has been disabled or extinguished, never a heart has been broken or a wretchedness enacted, of which he is not the primal cause. All graves, all tears, all mutilations and dismemberments of earth's families, nations, or the race, are results of his doings and malignity. And when we think of the blood that has been shed, and the murders committed, since Cain raised his hand against his brother's life; how rapine, and plunder, and violence have disgraced and tormented the world in every age; what hellish devastations war alone has wrought; how human society has been continually spoliated and cursed with intemperance, ignorance, uncleanness, and vice; and remember that all these, with all the calamities, misfortunes, and sufferings of time and eternity, have their source in Satan, and are but outbursts, enactments or results of his spirit; how could a truer characterization be given of him, than that of a monster, indyed with flames and blood!"

But thank God, the day is coming when this enemy of God and man will be defeated and destroyed and cast out from the presence of God and from before the face of man forever! God made this world for righteousness and peace and truth, and in the fullness of the times He will get unto Himself a glorious victory, and in the "new heavens and the new earth" righteousness alone shall reign forever and ever!

CHAPTER XV

A REAL HELL FOR REAL SINNERS

Christ's story of Dives and Lazarus, Luke 16:19-31.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, Father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

JESUS CHRIST is the only one who can give us any reliable information about the future world. He has been there, and so He knows.

There is a story told of the first visit of Christian missionaries to England. It is said that these messengers of Christ knocked for admission at the door of a great banqueting hall where the Thanes and Nobles of the Northumberland country were sitting at table. The ruler

at first refused to allow them to enter, but Coifi counseled the ruler to admit these bringers of a new religion. As he spoke to the ruler, it is said that a sparrow flew in out of the darkness through one of the windows, crossed over the banqueting table and then passed out through an opposite window into the darkness of the night beyond. Seizing upon this incident, Coifi exclaimed to the ruler, "Oh, Master, our lives are like that! Even as this bird came out of the darkness, we know not whence, and flitted for a moment in the light of this room, and then passed out again into the darkness, going we know not whither, so are our souls. We come we know not whence, we pass for a brief season in the light of this world, and then we go hence into the darkness, we know not where. If these Christians then can give us any truth about the great question of our destiny, we should receive them, because, perchance, they may tell us the secrets of the world beyond."

And so Christ does. We are living to-day in a materialistic and rationalistic age. The questioning habit of mind, which the so-called "scientific spirit" has developed in us, has made us skeptical about things which have to do with the unseen spirit world. And yet, because we are destined to immortality, the most important things that we need to learn are not the laws which function through matter, or any other merely scientific truths, but the things which have to do with the other world. Now Jesus Christ knew more about these matters than either our rationalistic and materialistic scientists or some of our self-made modern prophets, who are misleading the people upon these vital things, can possibly know, because he was the incarnation of God. He came from the unseen world into this world of time and sense,

and knew, therefore, all of its conditions, and he said to us explicitly, in speaking of immortality and of the future, "If it were not so I would have told you." He told us the truth about other important things, even though it meant His death because of loyalty to truth, and surely He would not deceive us concerning these vitally important truths of the future destiny of human souls. Jesus pictures for us, in his teaching concerning the unseen world, the happy future of the redeemed; and then he pictures its antipodes of woe and darkness, —a penal realm of fearful shadow, suffering and remorse that he called "Hell."

THE COMPASSION OF JESUS, AS WE THINK OF HELL

The teaching concerning hell, therefore, is not our teaching, but it is the teaching of Jesus Christ, the compassionate Redeemer, the loving Savior of men; and we should approach this doctrine in the same spirit in which He approached it. He wept over Jerusalem, exclaiming: "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." That inexorable "ye would not" is the key to the entire doctrine of the punishment of the lost. God is not an arbitrary tyrant casting souls into hell. He is a loving and compassionate Father, who has done His utmost to save the children of men from spiritual destruction, even up to the point of giving his only begotten Son to die for us; but because we will not obey God, therefore we are left "desolate."

A DRAMATIC CONTRAST IN TWO LIVES

The clearest teaching which we have from our Savior, and the fullest statement of the conditions surrounding lost souls, is given in Christ's story of Lazarus and Dives, which is not a "parable," as many have supposed.

This story consists of a series of startling pictures, in vivid and dramatic contrast one with the other. First, there is the contrast on earth in two lives. We have, to begin with, the rich man in his "purple and fine linen," the Tyrian purple and the Egyptian byssus, which only the rich could wear. We may see the imposing gateway of this rich man's palatial home looking down upon the vulgar crowd. We may see him "faring sumptuously every day." A literal rendering of the Greek here is "living in mirth and splendor every day." His was evidently a spoiled and pampered human life. This man's days consisted of a round of luxurious self-indulgences; his table piled high with costly viands—every delicacy to tempt the palate and to please the appetite. Then would come the women, with their voluptuous dancing and their seductive glances—slaves and concubines, fair and comely, that his wealth had purchased for the satisfaction of his lust. Then followed the wine and the loud laughter and the ribald mirth. And so in oriental voluptuousness, stately splendor, and self-indulgent ease his life went forward day by day.

The other character here pictured is a poor man. The contrast is startling, for this man is so poor that he is entirely without friends. The Greek verb "laid" contains the suggestion that the hands which brought him to the rich man's gate were not those of gentle affection, but the hasty rough hands of perfunctory duty, or the

indifferent hands of cold charity. It is as though he were hastily thrown down at the gate. We may almost hear his groans, as they drop him, and his cry, "Oh, gently, gently, please!" He was a man so poor that he desired the crumbs which fell from the rich man's table, and so impotent that the very dogs of the street licked his sores.

A CONTRAST IN TWO DEATHS

The next picture in this story is that of two deaths. First, the beggar dies. We do not know why, but we know it is true that the good are sometimes taken while the evil are allowed to flourish longer. But the startling statement comes that immediately after death the angels took this beggar "to Abraham's bosom." This was the highest conception of honor and happiness possible to the Jewish mind. He who the minute before death suffered the humiliation of grinding poverty and the pain of loathsome sores, the minute after death wings his way to celestial joy and glory, buoyed up by the snowy pinions of the angels of God! How wonderful is the contrast! and what a revelation it contains of God's estimate of human life!

Let us discriminate here. This man's salvation did not come because he was poor. There was no especial merit in that, but he was saved because, even in his poverty, like Job in his reverses, his heart was right with God.

Then we are told that "the rich man also died" and "was buried." Jesus seems to emphasize that. He did not even mention that the beggar was buried. His funeral was so insignificant as not to require a comment. His body was doubtless dumped in the "Potter's Field."

But the funeral of the rich man was an event in the community. It passed off in stately dignity and splendor. Doubtless a magnificent mausoleum of gleaming marble had been prepared—a monument of human vanity. High stepping steeds of Arabia drew the heavy funeral car. There were tossing plumes and stately music, and long lines of hired mourners accompanied the body to its place in the tomb. We can even imagine the eulogy pronounced by the preacher. The life was reviewed. Its charity was pointed out, for doubtless this man gave money, when there was something spectacular on hand, "to be seen of men." The strong part that the man had played in the larger affairs of the community was referred to, and the minister probably preached him straight into heaven!

But not so Jesus! Listen! Jesus said bluntly: "In hell he lifted up his eyes, being in torment." His wealth made no difference in that new world. He was graded according to what was in him and not by the things which he had piled up around him.

Notice clearly, too, that his self-conscious personality had survived. There had been no annihilation of his soul, as some false prophets of to-day are preaching. We cannot even annihilate an atom of matter, much less the immortal spirit of man, which is the crown of the material universe. So Jesus said, the man lifted up his eyes and "Seeth Abraham afar off and Lazarus in his bosom; and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame."

A CONTRAST IN ETERNAL DESTINY

So, my friends, Jesus Christ taught that this lost soul was punished. We need to take that in. He suffered anguish, because of his unrighteous life and his alienation from God. And notice now what the grounds of this punishment, as stated by Jesus, were:

First, it is clear that this man failed in the discharge of his duties to his needy fellowmen. He had no social vision. The impulses of true democracy and brotherhood were alien to him. Lazarus was the rich man's opportunity, and he failed to improve that opportunity. It is evident that he knew about the beggar, because he calls his name and asks Abraham to send Lazarus to cool his anguish, and yet he had allowed the man to lay day after day at his gate, having to ask even for the crumbs which fell from his table. He had allowed a fellowman so to suffer, that the very dogs had to come and lick his sores. Jesus makes perfectly clear here, and in all of his teachings concerning the judgment and the future life, that the sin of omission is the greatest sin at last. He teaches that we have a solemn obligation to our fellow men, and if we fail in this high duty we will suffer for that failure in the future world.

Again, Jesus clearly teaches here the fundamental truth, that eternal justice demands that sin must pay the penalty of suffering. In verse 25 we read, "But Abraham said, 'Son' "—and this shows that this man was a member of the church. He was a "son" under the formal covenant. Not every one who joins the church is saved, and no one is saved simply because he joins the church. So Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus

evil things, but now he is comforted and thou art in anguish." This means just one thing and that is that full and exact justice will finally be done, because this is a moral universe and God's reign is a moral government, "*Thy* good things." Not things that were in themselves good, but things that were good according to his selfish conception. The mirth and the splendor, the women and the wine, the extortion and the greed, the selfish indulgence and sinful ease upon earth were not only violations of God's holy laws, but they worked inevitable injuries and wrong to others. Therefore, eternal justice demanded that they should be paid for, if not on earth, then in eternity. So the scales must finally exactly balance.

The thought that a good God would allow any soul to go to Hell is staggering to some superficial minds, but we need to remember that the results of sin are infinite and eternal, and therefore, eternal suffering for sin is not only just and right, but it is inevitable. Yonder in the city of Memphis, Tennessee, some years ago, a young girl stood at midnight on the bridge spanning the Mississippi River. The pitying moon looked down in tenderness upon her and seemed to realize her disgrace. The cool waves whispered invitingly to her, as she gazed into them and wondered if amid their silent depths there was not some rest for a betrayed and broken heart. At last the thought of her shame made death seem better to her than life, and to hide her sorrow she plunged down to a watery grave. Now listen! At that same hour, as the newspaper accounts later showed, in a saloon of that city, a sap-headed dude, in half-drunken vanity, stood and boasted (though not knowing of her suicide) that his fortieth girl had been seduced and

robbed of her virtue! Oh, tell me not that there is not a time and place where that awful wrong will be righted! Some say that they cannot believe in a God who has a hell, but I can no longer believe in God if He has not the purpose and the power to right that wrong; for that villain, so far as the laws of earth are concerned, escaped. When the news of the suicide and of his connection with it was published in the papers, he sneaked out of the city, doubtless to continue his career of infamy amid other scenes. The results of his crimes are eternal in the wrecked lives and blighted souls of his victims, and to the last atom of his guilt Justice will weigh out his due reward, self-imposed and fully deserved!

Can any sane man remember the horrors and infamies of the great World War, and then say that God ought not to punish the men who did these wrongs? When we remember the cold-blooded, calculating infamy in which the war was planned and prepared for and then launched upon a smiling and peaceful earth; when we think of the 10,000,000 men whose bodies are now rotting in the ground or under the sea; when we recall raped Belgium and murdered Armenia, when we see the agony of the mothers in the *Lusitania,* as they hugged their little babies to their breasts while the remorseless waves engulfed them; as we see poor little girls torn limb from limb; as we hear the cry of despairing women, raped and ruined by human fiends, when there was no hand to help them; when we think of these things, thank God for the realization that there was an eye that did see and there is a hand that will avenge! God still reigns in righteousness, and though human power can never make right these wrongs, Divine power will make them right

and eternal justice will meet out punishment to all those guilty of these hideous sins!

THE REALITY OF HELL

But you ask, "Is Hell a place or is it just a condition?" The teaching of Jesus makes it clear that hell is a place as well as a condition. As self-conscious personality survives in the future life, it must survive somewhere. And the fact of natural moral gravitation, which leads evil people to flock together in this world, will doubtless also be in the world to come. But beyond all this is the clear teaching of the Bible that Hell is a place and that God's omnipotent power will see to it that the unrighteous and rebellious are put there. I have not the time to go into detail upon this aspect of the question, further than to say that there are terms employed in the Bible which seem to teach that there are several divisions in the underworld. Just as we have in human economy, city and county jails, where offenders are temporarily incarcerated, and then state and national penitentiaries where they are assigned for final punishment, the Bible teaches that there are several stages or departments in the abode of the lost. Just as paradise seems to be a place in which saved souls abide in happiness and peace before they come into the full joys of the final heaven, so it would seem that a like economy applies to Hell. The place, for example, into which Satan will be cast during the millennium is not the final Hell into which he is to be cast at the close of his career. During the millennium he is cast into what is called the "abyss," where he is held in chains and restrained from going about the earth. After the millennium, when he

is loosed for a season, we are taught he is thrown into the "lake of fire, which burneth with brimstone"; and this is the final Hell, into which the "beast," the "false prophet" and other enemies of God are cast.

HELL ETERNAL

Jesus taught, beyond any question, that the condition of a lost soul is unchangeable. In verse 26 of this story Jesus said, "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from thence to you cannot; neither can they pass to us that would come from thence." There is, then, no such thing as probation after death, or a "purgatory," offering opportunity for another chance. As the tree falls, so must it lie, and so we read in Revelations, "Let him that is filthy be filthy still." Jesus said (Matt. 13:41, 49-50), "The Son of Man shall send forth his angels, and they shall gather out of His kingdom all things that offend and them which do iniquity. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." In Matthew 25:41 he said, in picturing the judgment, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: these shall go away into everlasting punishment but the righteous into everlasting life," and the same Greek word is used in this passage to measure the duration of punishment as is used to measure the duration of the life of the saved. Again Jesus says (Mark 9:43), "It is better for thee to enter into life maimed than having two hands to go to hell, into the fire that never shall be quenched; where the

worm dieth not, and the fire is not quenched." And in Luke 3:17 we read of Christ as Judge, "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." And again he says, through John in Revelation 14:10, in speaking of the rebellious and sinful: "The same shall drink of the wine of the wrath of God, which is poured out without measure into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night." In Revelation 19:20 we read, "And the beast was taken, and with him the false prophet. These both were cast alive into a lake of fire burning with brimstone." And in Rev. 20:10, "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. Whosoever was not found written in the book of life was cast into the lake of fire." And in Rev. 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whore mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

What does it mean by this "second death"? It means spiritual death, not that they are annihilated, for in Rev. 19:20, in speaking of these very ones who were cast into the lake of fire, he said: "These both were cast *alive* into a lake of fire, burning with brimstone." "The soul that sinneth, it shall die," not in the sense of annihilation,

but in the sense of death to the highest. So in Proverbs 9:18, where one is pictured foolish enough to go in unto the woman of shame, it is said, "But he knoweth not that the dead are there, and that her guests are in the depths of hell"; that is the spiritually dead are there, though they are still alive so far as consciousness is concerned, and they are already, even in the midst of their wicked self-indulgence, in the depths of hell through the burning of conscience. God is the life of the spirit and when he is lost, the spirit dies to the highest. We are born a second time, when we are "regenerated" and thus united by faith to the living God. We die a second time when we finally lose God forever. It is "death," and it is torment; and there is every reason to believe that it is eternal. It is "to the ages of the ages." Confirmed depravity cannot be cured where no means of grace are; neither can those cease to sin whose whole nature has been turned to sin. And if there can be no end of the sinning, how can there be an end of the suffering? Remorse cannot die out of a spirit ever conscious of its self-imposed damnation! Therefore, "their worm dieth not, and the fire is not quenched." (Mark 9:48.)

SOWING AND REAPING

Christ closes this stern and searching teaching with a solemn warning to the living. When the rich man asked him to send Lazarus back to his father's house to warn his five living brethren (Verse 29), Abraham said unto him: "They have Moses and the prophets; let them hear them. And he said, nay, Father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets

neither will they be persuaded, though one rose from the dead." Here, then, is the clear teaching that all who are lost are lost because they will not believe the prophets and obey God. There will be some who will go to Hell, despite all that God and his prophets can do. Yes, as Jesus said, "neither will they be persuaded, though one rose from the dead." Therefore, they send themselves to Hell—they only reap what they have sowed.

I stood a few days ago with a friend in front of the *Herald* office, in this city, and while we were standing there suddenly the great bell began to sound. We turned and watched those mighty mechanical bronze figures which strike the hours. One of them lifted the sledge hammer and smote the rim of the bell, and then the other lifted his hammer and smote, and so alternating they struck out the hour. The scene recalled to my mind the story of the Clock Tower, which was erected in a great Kingdom of the long ago. This tower was the crowning achievement of a world-famous architect of that age, and the very climax of his genius was reached in the massive and beautiful bronze bell. He designed a wonderful mechanism for the striking of the hours on the giant bell. The bell was to be pivoted in the center, and the artist planned a great bronze figure which, through the operation of the mechanism, was to glide up noiselessly and strike the bell; one stroke for one o'clock, two strokes for two, and so on through the twelve hours. The mold for the great bell had been prepared with anxious care and finest skill by the artist, but while they were pouring the molten metal into the mold one of the workmen made a slight mistake, which endangered the success of the bell for a second; and in a flash of passion

and anger the artist seized a hammer and struck the workman dead. A piece of the murdered man's skull flew into the molten metal and that left a flaw in the bell, which the artist did not discover until the entire structure and mechanism were all complete.

Then the story pictures the great day when the Clock Tower and the bell were to be dedicated and used for the first time. The king and his court were there, and all the people of the country had assembled in the plain around the Tower. It had been announced that the bell would strike for the first time at one o'clock on that day, and it was known that the artist, who had planned it all, was within the tower alone putting the final touches upon the mechanism. As the hour of one o'clock approached, the noises of the crowd died down. The people began to count the minutes; and then, amidst a death-like stillness, they counted the seconds up to one o'clock, and waited for the sounding of the bell. But it did not sound the hour. Nothing was heard save a slight, dull thud, and then there was silence. The people waited anxiously, until at last the curiosity and excitement became so great that the King ordered that the tower should be broken into. The people burst open the door and rushed up the stairs. There they found the artist, dead beside the bell. In his anxiety for perfect success and the eternal glory that would accompany his achievement, he was working during the last few moments, in an effort to mend the flaw, which the piece of skull from the murdered workman had left in the bell. Absorbed in his work, he labored on, not noticing that the moments were swiftly passing, until one o'clock came and the great bronze figure, which was to strike the bell, glided noise-

lessly forward upon its runners and lifted the heavy sledge hammer and smote. But instead of striking the bell, the hammer struck full square the head of the artist, and they found him, with his skull smashed like an egg shell, lying before his masterpiece. *He had been destroyed by the thing which he himself had made!*

And that will be the final record of every lost soul!

The prophet exclaims, in speaking of the wicked, "woe unto their soul! for they have rewarded evil unto themselves." (Isaiah 3:9.) And again it is written that "the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." (Isaiah 1:31.) And once more we are warned: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.) Every soul, therefore, who is finally lost will go like Judas to "his own place"—not a place prepared originally for men, but "prepared for the devil and his angels."

What shall we do about these tremendous truths? Well, you say, "I don't believe in any literal hell of fire. I believe that Jesus was using figures of speech in these references to hell fire." Very well, then, but do you not know that a figure of speech is always weaker than the thing symbolized by it? Could any material torments be worse than the moral torture of an acutely sharpened conscience, in which, like that of the rich man, memory becomes remorse as it dwells upon misspent time and misused talents, upon omitted duties and committed sins, upon opportunities lost both of doing and of getting good, upon privileges neglected and warnings rejected? The poet, Starkey, stimulates our imagination in the awful lines:

"All that hath been that ought not to have been,
That might have been so different; that now
Cannot but be irrevocably past. Thy gangrened heart,
Stripped of its self-worn mask, and spread at last
Bare, in its horrible anatomy,
Before thine own excruciated gaze."

While Cecil puts this part of the matter in a nutshell when he writes:

"Hell is the truth seen too late."

The really important fact, however, is not the precise nature of Hell. It is the Devil who sidetracks us from the main thing by getting our minds to raise questions and differences about these speculative points. The great and important truth is that there is a Hell, and that it is terribly real, whether we can fully understand its conditions now with our finite earthly minds or not. And we need to understand, too, that this Hell is for New Yorkers as much as for any one else. God is no respecter of places or persons. Whether you live in the back woods or in the world's metropolis, whether you dwell in a palace on Fifth Avenue or a hovel in the slums, unless you repent and turn from your sins, oh, men and women, you are lost!

HELL A REASONABLE BELIEF

A moment's clear thinking will convince any reasonable mind that it is a rational and necessary truth which Jesus Christ proclaimed in his teaching about hell. You believe that crime ought to be punished and that there ought to be jails and penitentiaries in this world. Will you be so foolish, then, as to think that God Almighty

ought to be less firm, less wise and less just than earthly rulers? You would tremble for your safety if you had violated some law here in New York. You would dodge a policeman as though he had the smallpox, and the sight of a jail house would almost throw you into fits! And yet you will go on day after day violating God's laws, as though you believe that you could easily "get away with it." How do you figure that out? Do you think that God is a fool and that you can "put it over on Him"? or do you think that He really doesn't care? or do you believe He is so weak that He can not vindicate His laws? One of these three things must be true of your thinking. Either God is a fool, or He is immoral, or He is weak, if he has provided no Hell for violators of righteous law! But he is neither of these things. Hear me to-night, you are the "fool," as Jesus said, and not God! "Be not deceived; God is not mocked." And he has both the means and the power to attend to your case! He must and will provide some place where the ungodly go. Violators of His holy laws must pay the penalty for their folly and sin. Certainly Jesus Christ is trying to say to us in all of this teaching, that Hell is an awful reality, whatever its exact condition may be, and that for a human soul to be finally alienated from God and turned into Hell is the supreme tragedy of the whole universe!

It is in this spirit, then, that my appeal is made to-night. Sin should be rebuked, but as God sees my heart, there is only the earnest desire to help, even as my blessed Master desired to help, in his rebuke of sin and his warning concerning hell. I do not set myself up above any one. I only rejoice in Christ my Savior! And plead with all who need Him to turn in penitence to God!

THE RANKS OF THE REBELS

What will you do about all of this, oh, men and women of New York? You blatant infidels, who sneer at the church and laugh at the preachers and scoff at all righteous things! You profane men, taking even the holy name of God into your places of vice and shame. You lewd men and women, slaves to lust and appetite, prostituting the sacred powers that God has given you for propagating the race, to base, selfish and unholy ends. You destroyers of unborn infants. You vain and Godless society women, with your cigarettes, your cocktails and your indecent dresses; you who decline the duties and privileges of motherhood that you may pursue your selfish "careers," and who nurse contemptible little dogs rather than babies. You mal-practitioners, who help them do these things. You whoremongers. You drunkards and drunkard makers. You thieves. You murderers. You bribe givers and bribe takers. You corrupt politicians. You stirrers up of strife and bloodshed. You setters of citizen against citizen and class against class. You makers and sellers of impure literature. You false prophets, "blind leaders of the blind," who cry, "peace, peace," when there is no peace. You religious pharisees, who profess with your lips on Sunday a creed to which your lives give the lie all the other days of the week. You fosterers and promoters of the rotten heresies that are taught on every hand in this city. You men who are seducing and misleading the young for gain;—that bunch of moving picture promoters, who went to Albany during the last legislature and stood on the other side of the table, as some of us raised our voices in behalf of the sanctity of the Lord's Day,—you

who scorned us and laughed at us and who got through your laws, for the breaking down of the Sabbath, in order that you might open your lecherous shows even on the day of worship, and thereby make more dirty dollars for yourselves. You theater men of New York, who take advantage of the need and desire of the people for recreation to debase their ideals—you conscienceless theater men, who prostitute art before the altars of commercialism, who capitalize the sacrifice of womanly modesty and degrade girlhood by making a display of those very feminine graces and charms, that God Almighty has designed for pure and noble purposes. Yes, and you church people who applaud, and, by your presence and your money, support these men, who are violating God's Holy day, and who are running in opposition to the church and doing the Devil's work in this city. You gamblers, high and low, who defy the laws of God and man and make your living not by honest and self-reliant efforts, but who live as parasites upon society, and between whom and a thief there is only the difference of the thickness of a card. And you covetous men, you worshipers of Mammon instead of God, you operators of sweat shops, you tenement house landlords, you grinders of the faces of the poor, you employers of child labor, you who scheme and plot and cheat and wreck railroad systems and plunder insurance companies. You profiteers, who are starving the people and murdering millions of babies, as you enrich yourselves by raising the price of bread and meat and milk and coal and clothing. All of you, without concern for your immortal good or regard for the welfare of your fellowmen, still drifting in selfish and luxurious living when the world is sick and full of woe, and eternity is just before you, I

ask you, in the very words of Jesus Christ Himself, "how can ye escape the damnation of hell?" Oh, yes, you are real sinners, and in your deeper hearts you know it; and you also know that you are headed toward a real hell. You have already begun to taste it in this world. Isaiah the prophet has well said of all such—"Hell hath enlarged itself, and opened her mouth without measure, and your glory, and your multitude and your pomp, and your rejoicing shall descend into it." (Isaiah 5:14.)

And you almost-Christians, still postponing, lingering these many years on the border of the Kingdom, and yet never entering to do your share, and still refusing to even with the tremendous responsibilities of human life in this day of storm and stress when the world is upside down, I ask you also, "How shall ye escape, if ye neglect so great salvation?"

CHRIST OR THE DEVIL

Call me an extremist, if you please, laugh at me as "out of date," sneer at me as a "fanatic," because I dare sound the warning, but I stand here to-night as a messenger of Jesus Christ and I do warn you, as he did, that justice will be finally vindicated, and that "except ye repent ye shall all likewise perish." Justice must be done, or this universe will come to its end in moral chaos. And justice will be done, to the last resource of infinite power!

Now, hear me in closing. Jesus is our only Guide and the only way out! Knowing the terrible destruction wrought by sin, he lovingly and faithfully warns us all before it is eternally too late. A farmer standing one morning on the mountainside in a western state suddenly

felt the ground trembling beneath him in a strange way. He leaped to a bush near him on the side of a bank and clung on. He leaped just in time, for the next moment the avalanche slipped from beneath his feet and went roaring with the jar of an earthquake to the valley below. Jesus not only warns us that while following sin we are in deadly danger, but he gave himself to save our souls from hell. See Him yonder upon the cross, see His agony of body and the travail of His soul, and read there a loving God's estimate of the ugliness of human sin, the awfulness of Hell, and the value of man's eternal spirit. If God, in Christ Jesus, was willing to endure all of that to save us, then surely Hell is indeed a terrible reality, and we should not longer "neglect so great salvation."

Will you believe Christ or will you believe the Devil? That at last is the real issue in this entire matter. Even a man as cultured and gentle as Ruskin declared that the denial of hell is "the most dangerous, because the most attractive, form of modern infidelity." But at last, my friends, is it so very modern? No! It is the devil's same old lie. He came to Eve and insinuated a doubt about God's truth. He asked her, "Yea, hath God said?" And then he followed this adroit question, which carried with it a doubt of the truthfulness of God's word, by his own lie, his insistent denial, "Ye shall not surely die." This is what led to the fall of man. And it is the Devil's lies that have deluded and misled the children of men down all the ages, and produced all the sin and sorrow and suffering and despair in the whole long, dark, tragic history of the human race. Oh, let us believe God's truth rather than the Devil's lie! Let us accept divine revelation rather than human speculation. Let us heed what Christ

so plainly taught, and we shall be forever saved! Every consideration of enlightened self-interest, every prompting of gratitude, and every impulse of service to our fellowmen, should lead us to bow our wills to God's will and to accept Jesus Christ as our eternal Savior and our divine Lord!

CHAPTER XVI

THE HEAVENLY HOME AND ITS HAPPY INHABITANTS

Text: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3.)

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:16, 17.)

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:3, 4.)

Heaven! Where is it? What is it? Who will be in it? How can we get there?

God does not fully answer these questions in the Bible. Perhaps there are two reasons why he did not. First, because our finite minds could not fully comprehend, even if He had given a complete revelation of the exact conditions in the other world and the precise nature of the heavenly home. It is useless for me to speak to my baby boy concerning the problems of the higher mathematics. I might demonstrate accurately and perfectly some beautiful mathematical truth, but his little

mind could not grasp it. He would not know at all what I was talking about. Our understanding is grounded only on the nature of the things which we have experienced or learned. We are now in a human, finite stage of our existence, with the limitations of the flesh and the conditions of time and sense to circumscribe us. We cannot possibly fathom or understand, therefore, the conditions in the other, eternal, spirit world. If you should come to a grub-worm—the chrysalis of the butterfly—and tell that grub-worm, as he crawled in the mud and muck of earth, that the time was coming when he would be changed into a higher and far more wonderful being; that instead of his heavy, gross body, crawling laboriously upon the earth, he would have wings aglow with the radiance of the rainbow, and that he would fly through the golden sunlight, and have fellowship with the flowers, and sip the sweet nectar of their blooms; if you should tell him that, in some language that he knew, it would all be impossible to his comprehension, because he had only known the slow crawling and the mud and the narrow vision of his lower estate.

So of us in connection with the glories and wonders of heaven. "It doth not yet appear what we shall be." "Eye hath not seen, nor ear heard, nor has it entered into the heart of man to understand the things that God is preparing for them that love him."

Again, God has not told us of the full beauty and blessedness of heaven, because, doubtless, He knew that that would not be wisest or best for us, since we have to linger in the flesh and amid the scenes of earth. If the sailor, laboring in mid-ocean to bring his ship safely through the storms, could lift up his eyes and see his

home, with vivid reality and nearness—if he could see the sunlight pouring across the rippling grasses and the many colored flowers smiling to the sky, and his little children running with out-stretched arms to meet him at the gate, and the wife waiting to fold him in her warm embrace—if he could see these things it would not be well, because forgotten then would be the duty at his hand. His grasp would loosen on the rope, the tempest would snatch away the sails, and the gallant ship, overwhelmed with disaster, would go down to her doom.

If we could see all the glory and sweetness of the heavenly home it would spoil us for the tasks of earth. And yet, thank God! in His mercy and love, He does give us enough of the truth about heaven to feed our faith and to inspire our hopes and to fix our hearts' affections on heavenly things.

There is more, too, about heaven in the Bible than a great many people imagine, and there is one very interesting thing about it all. The teaching concerning the heavenly home is consistent in setting forth the fact that heaven will not be a place so radically different from anything that we have known upon earth, that we will feel strange and untutored there. Conditions in heaven will be rather the advancement, the perfection of earthly conditions. That is one reason why the Bible sets forth the fact that there will be a closeness of relationship between heaven and earth under the conditions of the Millennium time and the eternity that follows. There will be commerce between heaven and earth, just as there was in the beginning, when in the Garden man walked and talked with God. Indeed, we have some foretaste of this already even in this world. We have some of the

sweetness of heaven, even in this life, in the fellowship with God and his people. The old hymn is true:

'The hill of Zion yields
A thousand sacred sweets,
Before we climb the heavenly heights
Or walk the golden streets."

A GLORIOUS CITY

The first fact about heaven, which will make it familiar to us, is that it will be a city—a city having no need of the sun to lighten it; for "the Lamb is the light thereof." What does this expression, "the Lamb," mean all through the Scripture? It means Christ in His sacrificial character as the Lamb of God who taketh away the sins of the world. "The Lamb," means Redemptive Love, and this Love, through the beauty of uncreated light, will illuminate our heavenly home forever.

A glorious city, then, is the center of the paradise of God. "We have here no continuing city, but we seek one to come." For at last man is a social being, and while even in the heavenly state we will have access to the fair fields and the sweet beauties of the transformed earth; this fact that man is a social being and that his greatest satisfactions and his noblest constructive achievements come about only through contact with his fellows, shows the logical necessity of the Bible teaching, that heaven is a city.

Yet not a city such as those that we know in this world. We have even here some beautiful cities. I well remember strolling along the boulevards of Paris one summer day, when the world was fresh from the washing of a passing shower, with my heart lifted up at

the beauty of that gallant city. I stood another time on the top of the Capitol building in Washington. With patriotic pride I saw the long lines of the avenues stretching out like spokes from the hub of a wheel, and the marble buildings, gleaming through the whispering leaves, and the stately Potomac flowing by the graceful monument erected by a nation's love to the Father of his country. I rode another day along Fifth Avenue, here in our own great city, toward the close of the war time, when a tide of patriotism was sweeping our citizenship. The Avenue was aflame with color and aflutter with flags; and I thought, "How beautiful is this metropolis of America, and how fair is this stately Avenue!"

But think, my friends, what heaven will be! In this wonderful twenty-first chapter of the Revelation we are given one dazzling glimpse of its supernal glories. Stand yonder with me below the Arch of Triumph on Fifth Avenue and let us give play to our imaginations. Instead of that graceful Arch being composed of man's poor plaster, which is already cracking and falling in decay, think of it as carved from one perfect opal, or one giant diamond, fairly stabbing the eyes with the dazzling beauty of a million flashing rays of light. And beyond it, reaching far and away, see the Avenue, not with the cold drab stones that we know, but paved with pure gold, so rare and fine that it shines like transparent glass. And there beside that matchless highway, see trees with many colored flowers, each bearing the fruits of life, and the leaves that are for the healing of the nations; and to right and left of these, as far as our wondering eyes can see, behold mansions of glory, built of opals and sapphires, and rubies and pearls, planned by the skill of Omnipotent Wisdom and executed by the

power of a divine Architect! Add to that little glimpse, which the imagination gives, a thousandfold increase in beauty and sweetness, and let the city stretch out and out, with its jeweled walls fifteen hundred miles in each direction, and its exquisite beauties piled plain on plain and street above street, soaring up fifteen hundred miles toward the eternal blue—try with your poor finite minds to think of that and to dream of it, and you will begin to catch some faint, far-off suggestion of the Place that God Almighty is preparing for them who love him!

Yes, it is a *place*. Jesus said, "I go to prepare a place for you"; and we can see how this must be true, for if self-conscious personality is to survive, it must survive *somewhere*. "But," you say, "do you really ask us to believe that when John speaks here in the Revelation of this wonderful city and these flashing jewels and these magnificent distances, we are to take it in any sense literally?" And I answer by asking you, Why not? "Ah," but you say, "that is materialism in the eternal state." Well, why should there not be materialism in the eternal state? Is there any law or reason against that? Now, my friend, see here! We are literally steeped in materialism in this age as never before. In science, in business and economics, and everywhere else this modern age is overwhelmingly materialistic. We are very familiar with materialism. Why, then, should we be so sensitive of the suggestion of a heavenly materialism—transfigured and glorified—in the hereafter? Not a heavy, gross materialism such as we know, but something infinitely rarer and finer! Since the teaching of the Scripture is always that the things which are coming to us in the beyond are in line with the things that we have known here, why should

we not accept the teaching that heaven is a glorious city? And if God has beautified this earth by little touches of gold and flashes of jewels, why may we not accept the teaching that what we have seen upon earth is only a fore-gleam of the superlative beauty of heaven? If pearls and diamonds and other jewels charm us with their loveliness here, then why may we not believe that God, from his infinite treasure house, has builded our eternal home of jewels, more glorious and beautiful than our poor eyes have ever seen, or our fond hearts have ever dreamed?

NO MORE SIN AND SUFFERING

Another thing. In that perfect city there will be only perfect beings, as the favored inhabitants forever. It is written here that they shall "hunger no more, neither thirst any more." Again and again the cities of earth are blighted with terrible famines. At this very hour, as I speak to you here in this sanctuary, yonder in the cities of Russia and of middle Europe and of the East the people starve for bread. The gaunt, haggard forms of little children stagger along the highways looking for even a crust, and find it not. But there is a better time coming. In heaven never again will the pangs of hunger and the agony of famine waste and destroy!

Nor shall there be any more iniquity in that beautiful home of the soul. "Nothing that defileth or maketh a lie, shall enter in." The supreme tragedy of human life is that, despite all that the good God has done, men still rebel and sin, and will not repent. I had the privilege, sometime since at Auburn, N. Y., of going through the State Penitentiary. I went into the narrow cells where

human beings have to live, some of them for the remainder of their days. I went into the workshops. I mingled with the prisoners and talked with them on the play ground, during the recreation hour. And then I went into the death chamber, that grim and terrible place —that throne room of the dark Reaper—and there I saw the electric chair. It is the first one ever used to execute a human being. As we stood there in the solemn quiet of that terrible room, I said to the kind-hearted officer, who was showing me through: "Now, tell me, you have seen these men and women die here, have you?" "Yes, Doctor, every one." "You saw Czolgosz, who murdered President McKinley, executed here, did you?" "Yes, Doctor." "Well now, tell me, in that solemn moment when he faced death and eternity, was there any sign of repentance? As a result of his opportunity for thought and meditation upon his crime, did he soften at all? Did there seem to be any element of sorrow for the great wrong he had done and the bright life he had blasted and the loving hearts he had wrecked? Was there any change in him?" "No," he said, "Doctor, there was not. He died cool and defiant. Even in the moment when he took his seat in the chair he expressed himself as glad that he had done his terrible deed. Doctor, he was glad that he had shot down the Christian President of the land of freedom—in the very act of extending his hand in an impulse of good fellowship to shake his own!"

Here, in the very midst of this chapter describing the glories of heaven, is the statement that those who will not accept God—all the fearful, and unbelieving, and abominable, and whoremongers, and murderers, and sorcerers, and idolaters, and liars—shall be cast out.

Thank God for the blessed hope that we are coming, by and by, to a place where there will be no more death chairs and jails and hard, unrepentant human hearts, but that we are to live in a city where only the good and the true abide; a city into whose hospitable gateways all of the great and noble shall come, and into which the Kings of the earth shall bring their glory and their honor!

GOVERNMENT IN HEAVEN

The Bible makes plain, again, that another institution of earth which we will know and recognize in heaven will be government. Our text speaks of the "Lamb in the midst of the throne." God's perfect government, then, will be centered in Redemptive Love. God is a Sovereign, and the good order of the universe is insured, not along lines that are strange and utterly different from everything that we have ever known, but along lines with which we are more or less familiar. And since men are to share with God the rulership of the universe, since we are "to reign with Christ," it is encumbent on us to strive, as far as possible, that government on earth shall be centered in redemptive love, that we may be thus trained, as far as possible here and now, for the tasks and the blessed duties that await us over there. For heaven, mind you, is not a condition of static idleness, but of glorious activity. Jesus said, "My Father worketh hitherto, and I work." The whole vast work of this infinite universe must go constantly forward. And each of us in that blessed Kingdom shall have our appointed place and our delightful duty to discharge. There shall be no agonizing, grinding toil, such as the earth knows, for the promise is "neither shall the

sun light on them, nor any heat," but there will be constructive service. Think what blessed and wonderful tasks are awaiting us there; upon what far errands we are to go, perhaps to the uttermost bounds of this great universe, and what experiences shall be ours, as in the rapture of perfect love we do the will of God, under conditions in which, as Bickersteth says:

> "Service there is rest, rest service;
> For the paradise of Saints,
> Like Eden, with its toilless husbandry,
> Has many plants to tend and flowers to twine,
> And fruit trees in the garden of the soul,
> That ask the culture of celestial skill."

FAMILY LIFE IN HEAVEN

The Scripture makes plain, again, that another institution of earth, which we will find in a glorified and nobler form in heaven, will be the family. Jesus said, "In my Father's house are many mansions." "My Father," thus distinguishing Him from all other fathers, and showing even in the Godhead a family relationship. Again we read here, in the seventh verse of the twenty-first chapter of the Revelation, "He that overcometh shall inherit all things, and I will be his God and he shall be my Son." "Inherit," another familiar earthly term, and "my Son," an expression of relationship. Here, then, are clear intimations of the bond of fellowship and love through the family idea. It will be no longer the relationship and interests arising from the flesh, for Jesus rebuked the skeptics of his age by telling them that there would be no giving or taking in marriage in heaven, but that we should be "like the angels of God." That

can only mean that we shall live in the perfection of a pure and holy love. The flesh element in connection with love is entirely incidental. The reality is in the spirit. We are living now in the shadow life. Our true life is beyond; and in that heavenly home we shall know and love each other even better than upon the earth.

May I confess to you, my friends, that this thought is inexpressibly sweet to my heart. Ah, these precious loves of earth and these dear ties of home. These tender endearments of wifehood and motherhood; this rippling, childish laughter, and these rosy, baby arms about our necks! Are we to lose these things forever and know them no more? Hear me! Not if there is a God who is both great and good, for the bonds of love are the most precious and beautiful things that this world knows, and surely our Heavenly Father will save them, to bless and rejoice our hearts forever.

I was privileged, as a lad, to have a beautiful and happy home life. I can recall to this hour the smallest detail of the houses where we lived, of the yards and the trees and the wide lying fields. In the quiet of the summer twilight or as the soft glow of the winter fireside sends out its cheery warmth, suddenly the past comes rushing back again. Many fair and cherished forms linger along the shores of memory. There I see mother, with her beauty and her unselfishness, her joy in the out of doors, her gracious charity and her love of flowers and music and all dumb things. And there is father, with his cheery smile and his joyful good fellowship, and yet with his stern, splendid strength. And when I realize that they are gone and I shall never see them more, so far as the walks of earth are concerned, the thought of heaven is precious beyond the power of

words to express. Mother was the first to tell us the long good-by; and then, within a year, father followed, and then my oldest brother. Only two of us are left from that broken home, and yet wonderful blessings came from those griefs. Before that, I had merely a philosophical conception of heaven. In College and University, through the study of science and philosophy, I lost the clear vision of these great old truths; but after father and mother and brother went away, these great messages in the Bible about heaven became to me almost like personal letters from God, assuring me that the dear ones were there as His guests, and that by and by I would see them all again, and that the ties of love that here were broken would be reunited to vibrate in eternal harmony.

WORSHIP IN HEAVEN

Another institution that we have known upon earth which will be found in heaven, is worship. For earthly life reaches its highest and best in the noble impulses of worship. And yet somewhat different it will be from the worship of earth. There will be no church in heaven save the church of the first born, "the bride of the Lamb," for John writes here, "I saw no temple there, for the Lord God Almighty and the Lamb are the temple of it." There will be then, in its full flower, the perfection of spiritual worship. "The Lamb"—the blessedness of redemptive love—shall be the very atmosphere and content of the adoration of heaven.

We will miss, perchance, some of the things with which we are familiar in our worship here. There will be no more prayer in heaven, for in the face of Jesus

Christ we shall see God and ascribe unto Him honor, praise and glory forever. There will be no reading of the Scripture in heaven, for there we will have full fellowship with the Living Word. There will be no more preaching in heaven, for every soul will be saved. Some of you dear friends, who have suffered here under long sermons, will have a blessed relief in the heavenly home. But there is one thing that we know in our earthly worship, which we will have in heaven, and that is music. Our hearts thrill under the great oratorios of earth. We are enchanted by the harmonies of the masters, quivering upon vibrating strings or rolling from golden throated trumpets, or leaping like winged angels from the lips of those who are gifted with the talent of song. But think what the music of heaven will be! Rank beyond rank, choir beyond choir, and cloud above cloud of the saved, striking their golden harps and singing the songs of Moses and the Lamb—harmonies rarer than our earth has known, melodies sweeter than have ever ravished our ears here below—"every creature which is in heaven, and on the earth and under the earth singing, 'Holy, Holy, Holy.' Blessings be unto Him that sitteth on the throne and unto the Lamb forever! Alleluia! Salvation and glory and honor and power unto the Lord our God!"

PERFECT COMFORT

In the perfection of this worship and the intimacy of fellowship with God, we are taught that we will find the fullness of comfort and peace. The promise is "God shall wipe away all tears from our eyes." In the world we have tribulation. There is an old Spanish

proverb which says, "There is no home without a hush." The hush of sorrow is in every human home.

> "There is no flock, however watched and tended,
> But one dead Lamb is there!
> There is no fireside howsoever defended,
> But hath one vacant chair."

But in the heavenly home there will be no more sad farewells, no more funeral cars and open graves and broken hearts, no more shrunken limbs and twisted spines; no more pain or suffering or death. "For the former things are passed away," "and God shall wipe away all tears from our eyes."

Summing it all up, the worship of heaven and the fellowship with God will bring us into the fullness of life. "The Lamb shall lead us to the fountains of waters of life." We shall learn eternal truth from Redemptive Love. Our lives in this world are but pitiful makeshifts at best. Fame is fleeting, and friendship often is false, and sorrows fall thick and fast upon us. Our best inspirations beat their wings against the limitations of the flesh, like the bird of the mountain against the bars of its cage; but, beloved, the time of the fullness of life is coming, "in that sweet by and by," when Jesus himself shall lead us into the fullest treasures of knowledge and wisdom and understanding and love, which constitute our true and destined life.

THE ETERNAL CHOICE

Ah, my friends, which of these twain will you choose? God has set life and death before us—heaven and hell for our taking. What shall your choice be?

Robert G. Ingersoll, the great agnostic of the last generation, once said, in speaking of death:

"And, after all, it may be best, just in the happiest sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar above the sunken ship. For whether in midsea or among the breakers of the farther shore, a wreck at last must mark the end of each and all. And every life, no matter if its every hour is rich with love, and every moment jeweled with a joy, will, at its close, become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death."

Contrast with that doctrine of pessimism and despair these words from the last sermon which I ever heard Dr. J. B. Hawthorne, that prince of southern pulpit orators, preach:

"When we stand up there at the right hand of Majesty, robed in white, crowned and sceptered, enraptured by the music of victory and the hallelujahs and hosannas of the redeemed, we shall see, far more perfectly than we now see, that the miracles which kept us from death, were immeasurably less merciful than the miracle which led us through the gates of death and carried us up to our eternal home and heritage in the heavens. These failing eyes will soon close to the attractions of earth's hills and dales and fields and floods, and all the resplendent beauty of the starry heavens. But beyond all these, I see a new heaven and a new earth, wherein dwelleth righteousness. I see a land where the flowers never wither and the rainbow never fades. A land upon whose blissful shore there falls no shadow, and rests no stain."

Here is the contrast between unbelief and faith, one seeing death as a night of oblivion, unlighted by the

radiance of a single star; the other seeing death as the sunrise of heavenly blessedness and eternal joy.

THE HOME OF THE SOUL

What does it all mean, my friends? All this that Jesus is saying, that he has "gone to prepare a place" for us, and that "in the Father's house there are many mansions"? What does it mean, this matchless and blessed city that John is picturing here, that his enraptured eyes looked upon through the inspiration of God? To sum it up and put it into one sweet word, it means Home, the home of the soul.

In many ways that is the sweetest of all our earthly words. The holiest ties of earth center in home. Home means rest. Home means shelter from the storms. Home means the protection of brooding love. Home means joyful reunions. Home means light and laughter and song and fellowship with those who understand us and whom we love; and that is what heaven is—our eternal Home.

In one of our Northern cities, some time ago, a mass meeting of railroad men was held, and a well-known and popular engineer was speaking. In the course of his address he said:

"Ah, brothers, I cannot tell you how dear to my heart is the thought of heaven!" And then he told them that when he started out as a young man upon his first run, each evening as he would bring his train into the city where he lived, in passing the little cottage home in the suburbs, he would blow the whistle; and always the door would promptly open, and a sweet faced old lady would come out and wave her greetings to him, and

then would turn into the house and say, "Thank God, father, Benny is safely home again." Then he said the years passed away, and by and by they laid that sweet mother back into the arms of the earth; but each day when his train swept around the curve and into the city, he still blew his whistle; and, as before, the door would open and a gray haired old gentleman would step out and wave to him and murmur, as he stepped back, "Thank God, Benny is safely home again!" And then the time came when he had to say good-by to father too. The shadow of a tender grief was upon his heart as he passed the little cottage on the hillside. "But, men," he said, "hear me to-day; that is not the end of the story. When I open my last throttle in this world and come into the heavenly station at last, as I pass through the gates into the city, I expect to see a sweet-faced old lady and a dear gracious old gentleman waiting to greet me there, and I expect to hear her turn and say, 'Thank God, father, Benny is safely Home.' "

Oh, my friends, what difference will it make at last—all our success and our pleasure, our fame and our vanity, our glory and our honor,—yes, and our gold, piled up and up and up!—what is the use of it all, unless we win heaven? "What shall it profit a man if he gain the whole world and yet lose his own soul?" *

* Dr. Straton's little book on "The Heavenly Home" contains the above sermon and two others. One on "The New Heavens and the New Earth, Wherein Dwelleth Righteousness," and the other on "Will We Know Our Loved Ones in Heaven?" Price fifty cents. Published by George H. Doran Company.

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